

DOMINICANA

by

THE DOMINICAN THEOLOGICAL STUDENTS
WASHINGTON, D. C

Permissu Superiorum



DECEMBER, 1939

Address: DOMINICANA, 487 Michigan Ave., N. E., Washington, D. C.
Published Quarterly: March, June, September and December

Subscription price: \$1.00 a year in advance; 25 cents a copy

Entered as second-class matter at the Postoffice, Somerset, Ohio, June 19, 1926, and at Washington, D. C., June 19, 1926, under par. 4, sec. 412, P. L. & R. The Rosary Press, Somerset, Ohio.

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J. M. J. D.

DOMINICANA

Vol. XXIV

DECEMBER, 1939

No. 4

THE HUMILITY OF CHRISTMAS

JOHN DOMINIC SKALKO, O.P.

Fear not; for, behold, I bring you glad tidings of great joy, that shall be to all the people: for, this day, is born to you a Saviour, who is Christ the Lord, in the city of David.¹



HE story of Christmas is a very old story, and yet, old as it is, ever new; ever new indeed in its inspiration for living hearts. The story was told simply enough by St.

John the Evangelist in the familiar and ever profoundly significant phrase, "the Word was made flesh." He did not fail to inform us also that "the Word was God."² The details of the story were first told by an angel to a group of humble shepherds on a Bethlehem hillside. And when they had visited the manger and seen for themselves the truth of the "glad tidings," they spread the strange divine news among their neighbors; "and all that heard wondered; and at those things that were told them by the shepherds."³

Today, nineteen hundred years later, when this story of the new-born King is recounted, men still wonder. Almost too good to be true is the fact that God became man. There is wonder too that God should have chosen this way to enter our midst. Unlike all other men, unlike all other kings, the King of Kings had the power to choose for Himself His Mother, the time and place and all the other circumstances of His birth. And this is what He chose; poverty, obscurity, and suffering. Every

¹ Luke II, 10-11.

² John I.

³ Luke II, 18.

detail, to the smallest, was determined in the light of infinitely perfect Wisdom. There are no chance accidentals in the story of Christ's birth. All were selected with the purpose of teaching men the true way to peace, which Christ had come to restore.

It is only when we understand the lengthy prologue which leads up to the Christmas story that we can perceive and appreciate that story's real beauty. We know that in the beginning when God created the world and placed man at the head of all creation, there was perfect peace. Man was made like unto God; and his rational nature, comprising essentially an intellect and free will, was further blessed by preternatural gifts. All creation was made subject to man; and within him there was perfect order between the flesh and right reason, and between these and God. True humility and perfect obedience reigned supreme. But then man did the one mysterious thing which he can do of himself. In unjust pride he revolted against God by sin, and perfect peace was banished.

God is infinite Love so He promised man a Redeemer, a restorer of peace. But because He is also infinite Wisdom, He decreed that Redemption should be long delayed. Since the sin of man was due to his pride, he must be liberated in such a manner that, being humiliated, he would recognize his need of the Saviour. A chosen people was prepared for the coming of the promised One. Prophets were sent and declared details that should characterize Him and set Him apart from all others. He was to come in a wonderful manner, that was certain. Unlike all other men because His Father was God, He was to be born of a virgin mother.⁴ The promised One was to be divine, the prophets revealed: "Wonderful, Counsellor, God the Mighty, Prince of Peace, Father of the world to come" were to be among His just titles.⁵

Throughout this period of preparation man offered sacrifices of reparation and thanksgiving to his merciful Creator and Lord. First fruits and animals were ritually destroyed in homage to the Supreme Lord of all. But all these sacrifices were only a figure of *the* redeeming Sacrifice, a mere "shadow of the good things to come, not the very image." The blood of these sacrifices could not take away the sins of the world and restore peace. So with the coming of the promised Messiah they were to be abolished.

⁴ Isaiah VII, 14.

⁵ Isaiah IX, 6.

Centuries passed before all was in readiness. When the fullness of time came, God sent His Son made of woman and under the law. On the first Christmas night the redemption of mankind was begun. It was not indeed the supreme Sacrifice for sins, for that is the work of Calvary and the Cross. And just as the extended preparation for the Saviour stressed man's humbled condition and his need for humility, so in this most blessed opening scene in the drama of Redemption not only the importance of humility but man's humbled condition as well are emphasized. The Saviour of all men was wrapped in swaddling clothes and laid in a manger. God the Mighty comes to us in the frailty and utter dependency of human infancy! The luxuries of a brilliant court and fabulous palace, these are not for the King of Kings. Christ was born of noble lineage; of that there can be no dispute. Throughout His life He was referred to as a son of the royal David. But this Messiah was also, like David, of humble stock, as the prophet notes when he speaks of Christ being born "of the root of Jesse."⁶ Jesse was a poor laboring countryman whose youngest son, David, was chosen by God through the prophet Samuel to be the King of the Jews. But this royal line of David, to which Mary belonged, was not only humble in origin; at the time Christ was born, it was humbled, as the prophet Isaiah had foretold, and was as a stump from which a fresh shoot, the long-awaited Messiah, would now spring and flower. Christ was born of this great family, now humbled and actually under Roman domination. As a matter of fact, we know that it was a conqueror's edict requiring the enrollment of the nation that brought Mary and Joseph from their home in Nazareth to this city of David. So Christ was born in Bethlehem where centuries before David had been born in humble surroundings. And because there was no room in the inn for Mary and Joseph, the King of Kings was born in a straw-strewn shelter for beasts of burden. He did not choose for His birthplace the capital city of Jerusalem, where the Davidic palace and the Temple were located. That was to be the scene of His ignominious Death. He did not choose Rome. That was for the Caesars, the rulers of this world, and His kingdom was not of this world. He chose the humility of Bethlehem.

Throughout this simple Christmas story it is not worldly boastfulness and glory, but the profoundest humility that dom-

⁶ Isaiah xi, 1.

inates. And that is because Christ wished to show men that humility is so very important in the restoration of peace. It is the very foundation of our spiritual life. Without it we can never be restored to that peace which the world cannot give. True, Christ as God could not be humble. Humility means the acknowledgment of one's limitations. God who is infinitely perfect, has no limitations, no imperfections, and is dependent on no one. But as Man Christ could be humble. And He was humble that man, following His example, might share in the perfect peace and the true glory of God. God became man that all men might know the way, the truth, and the life, and so become more like unto God.

Important though it is, humility is only the foundation for receiving the peace of Christ. The birth of the Divine Saviour would teach us humility, and more. In His earliest moments, as in His whole life, He would teach us not only that are we helpless and absolutely dependent on God for our all, but also that we must obey Him and at the price of suffering. Christ chose to be born in the penetrating chill of a winter night, St. Thomas teaches, that He might suffer for us in body from the very start, and to teach us that we too like Him must suffer.⁷ Obedience to the Will of God must accompany humility. Because of the sin of our first parent, Adam, our natures are prone to pride and selfishness, and to do the will of another is not only humiliating, but very often painful. By pride and disobedience peace was lost to Adam and all men; by humility and perfect obedience peace was restored in Christ for all men. We are sanctified in Him, in the perfect and satisfying Sacrifice of Himself, by a humiliating and humble obedience: the shameful Death on the Cross.

As if His own divine example of humility and obedience were not more than sufficient for us, Christ singled out a creature to be a perfect exemplar of the virtues which lead to peace: Mary, His Mother. She recognized what is so necessary for us to recognize, that we are in a humbled condition. She knew also, as her *Magnificat* shows, that it was the humility of His handmaid which God had regarded when He asked her to become His mother. And it was perfect obedience to the Divine Will which had placed the answer on her lips: "Behold the handmaid of the Lord: be it done unto me according to Thy word."

⁷ *Summa Theologica*, IIIa, q. 35, a. 8, ad 3.

Humility then and obedience: there is no other way for obtaining the peace of Christ. Christ is our King, the Lord of heaven and earth and all, the King of Kings. To Him we as individuals must submit our minds and hearts. To Him the parental rule must bow as to the Father of all men. To Him the nation, whose power is from above, must also submit as to its absolute Guide and Supreme Lord, both in its home policies and international affairs. For the individual, for the family, for the nation there is peace, the peace of Christ, but only in the reign of Christ.

THE RICHES OF CHRIST

RAPHAEL GALLAGHER, O.P.



UNTIL a few years ago a comparatively unknown place, Fort Knox has recently been extensively publicized because a large part of the wealth of the world, as represented by gold, is hoarded there under the strictest surveillance. Nobody would dream of attempting to elude the protective devices and rifle the vaults. If permission were granted to go there and take as much of the fifteen billions as each individual needed to satisfy his obligations, a gold rush of unprecedented proportions would result.

This stronghold in Kentucky actually is of small importance. Despite its esteem in the minds of material-minded men, it houses the relatively insignificant. Another treasure is infinitely greater. It defies computation in ounces and pounds, and moulding into bricks. Vaults cannot confine it. No jealous guard successfully excludes those who would partake of its wealth. The custodian of this treasure chest is anxious and eager to share its boundless riches. But because it is of a spiritual nature and is the true good of man,¹ interest lags. We are impressed more by the enormity of the limited than the limitless. A long line of figures cuts deeply, particularly if preceded by a dollar sign. Spiritual wealth, free of restricting marks, frequently elicits little concern. This indifference can be remedied by an appreciation of indulgences, the key to a storehouse of vast spiritual treasures.

An indulgence is defined in the Code of Canon Law as "the remission before God of the temporal penalty due to sin already forgiven as to guilt, which ecclesiastical authority grants out of the treasury of the Church, to the living by way of absolution, to the dead by way of suffrage."² It is "the remission of a debt, consisting of temporal penalty, granted by legitimate authority out of the treasury of the Church and ratified by God."³ The re-

¹ St. Thomas, *Summa Theologica*, Ia IIae, q. 87, a. 7, ad 2.

² *Codex Juris Canonici*, Can. 911.

³ Lepicier, Alexis, O.S.M., *Indulgences* (3rd English ed. New York, 1928), p. 132.

mission applies to actual sins when the stain of guilt has been erased. After this removal, there remains the temporal satisfaction due to divine justice because of the debt contracted by the offense. "The act of sin makes man guilty of punishment, in as much as he transgresses the order of divine justice, to which he cannot return unless he pays some penal compensation which restores the balance of justice."⁴

If the sin was mortal, the bond of charity uniting the soul with God has been broken and habitual grace destroyed.⁵ Eternal punishment alone is commensurate with such an offense. When the ordination to God is irreparably broken, as is the case in mortal sin, punishment should parallel in duration the sinner's persistence in attachment to the false end. Such a malefactor is a dead member of the body of Christ and therefore incapable of sharing in the merits of the living members.⁶ It is only after the life of grace has again been breathed into the soul and the eternal punishment has been remitted that there can be any question of satisfaction for temporal punishment. "For to hope that God will remit the temporal pain due to our sins, whilst we are his enemies, would be as absurd as to suppose that he will forgive the sins themselves whilst we remain attached to them, and intend to commit them again. This would be acting like a man who begs some special favor of one whom he is actually trying hard to offend."⁷ The return to the favor of God can be accomplished in the sacrament of Penance or by an act of perfect contrition necessarily including the will to confess and make satisfaction when there is an opportunity to do so. In contrast to so loathsome a condition is the state of the sinner whose offense is venial. The friendship of God has not been lost and the soul remains in the state of grace. Indulgences in this case can be gained to satisfy for the temporal penalty due to those sins which have already been forgiven in one of such possible ways as confession, acts of contrition, reception of Holy Communion, and the use of sacramentals.

In any case, whether the sin be mortal or venial, there follows on the commission of the offense the necessity of reparation. The scales of justice are not necessarily balanced through perfect contrition or sacramental absolution. As a part of the

⁴ St. Thomas, *op. cit.*, Ia IIae, q. 87, a. 6.

⁵ Prümmer, D. M., O.P., *Manuale Theologiae Moralis* (8th ed. Fribourg, 1935), I, p. 245.

⁶ St. Thomas, *op. cit.*, Suppl., q. 27, a. 1.

⁷ Lepicier, *op. cit.*, p. 55.

sacrament, satisfaction in the form of 'penance' is attempted, but this 'penance' does not always, or, at least, not necessarily or totally satisfy for the temporal punishment. "As the effect of the sacrament does not depend upon man but upon God, a priest cannot decide in the sacred tribunal what portion of the penalty due to sin is remitted to the penitent."⁸ However, the demand of justice is absolute. Not only must the disease of guilt be cured, but the consequent scars and pock-marks of temporal punishment must be effaced. The return to beauty in the sight of God must be effected either in this life or in the next before eternal felicity can be enjoyed. Satisfaction is now possible through works of mortification, through the penalties and sorrows of this life sent by God and patiently borne by man, and through indulgences.⁹ The last is the means interesting us at the present time.

The ability of the Church to grant indulgences was defined at the Council of Trent. "Since the power of conferring indulgences has been granted to the Church by Christ, and since the Church has used this divinely given power from the most ancient times, the holy Synod teaches and commands that the use of indulgences as most salutary for the Christian people and approved by the authority of the sacred Councils, must be retained in the Church and anathematizes those who either assert they are useless or deny that the Church has the power of granting them."¹⁰ This definition blossoms from Sacred Scripture and tradition in harmony with the three basic dogmas of the superabundance of the satisfactions of Christ, the communion of saints, and the power of the keys.

The accumulated satisfactions of Our Lord, the Blessed Mother, and the saints form the treasury of the Church. The theological reason for its existence is founded on two Catholic teachings: the communion of saints and the possibility of vicarious suffering. The intimate union which exists among the members of Christ's mystical body grants each member the privilege of sharing in the life of the whole. "So we being many, are one body in Christ, and every one members one of another."¹¹ This unity within the Church engenders the possibility of vicarious suffering. The faithful draw upon the resources

⁸ Lepicier, *op. cit.*, p. 63.

⁹ Prümmer, *op. cit.*, III, p. 385.

¹⁰ Denziger, *Enchiridion Symbolorum et Definitionum* (23rd ed. Fribourg, 1937), No. 989.

¹¹ Rom. xii, 5.

established by the Man of Sorrows as from common property. "Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed."¹² The Mother of God, Our Lady of Sorrows, was without shadow of imperfection and suffered veritable agony in life. How estimate the merit and satisfaction accruing from her works? Into this limitless spiritual strong box have been deposited also the sufferings of the saints which were far in excess of the temporal penance their sins deserved. These infinite merits can be utilized to the advantage of the less perfect members who are burdened with a debt of temporal punishment. Illimitable resources are at hand to liquidate our debts.

The power of the keys is indicated in Holy Scripture by the words: "Whatsoever thou shalt loose on earth, it shall be loosed also in heaven."¹³ To St. Peter was granted the power of freeing from all things which exclude from the kingdom of heaven.¹⁴ Since not only sin but the penalty due to it shuts the gates of heaven, the successors of St. Peter have not only the power of forgiving sin but the competence to remit the temporal punishment as well.

As the supreme authority presiding over the Church, the Pope administers this treasure. "Besides the Roman Pontiff, to whom has been committed the dispensation of the whole spiritual treasure of the Church by Christ the Lord, those only can grant indulgences by ordinary power, to whom it has been expressly granted by law."¹⁵ The power of bishops and other prelates exercising jurisdiction is further restricted in that they cannot extend the faculty of conceding indulgences to others unless they have an express indult from the Apostolic See permitting this. Moreover, they may not grant indulgences applicable to the dead, nor may they add other indulgences to an object, an act of piety, or a confraternity to which indulgences have been attached by the Holy See or another, unless new conditions to be fulfilled are prescribed.¹⁶ The ordinary procedure

¹² Is. liii, 4-5.

¹³ Matt. xvi, 19.

¹⁴ Denzinger, *op. cit.*, No. 740a.

¹⁵ C.I.C. Can. 912.

¹⁶ C.I.C. Can. 913.

of the present day is for the Tribunal of the Sacred Penitentiary to grant indulgences.¹⁷ In fact, under pain of nullity of the favor received, those who have received concessions of indulgences for all the faithful¹⁸ must send an authentic copy to the Sacred Penitentiary.¹⁹

Authority is not a solitary pre-requisite for the dispensation of indulgences. A just motive is imperative. The "prelates of the Church are not absolute masters but only dispensers of this spiritual treasure, and a dispenser cannot dispose of the goods entrusted to him without reason."²⁰ The determination of the justice of the motive pertains to the most competent authority, the Church. In deciding this not only objective difficulty but utility also is considered. Thus, the good of religion or the Church and the fostering of devotion among the faithful are elements of prime importance.²¹

In distributing her wealth the Church is so liberal that it is sometimes her intention to grant an indulgence that will remit all of the temporal punishment due to sin. The result is that, if this plenary indulgence is gained, the recipient is in a condition similar to that of an adult who has received baptism. Entirely remitted is "the temporal punishment that strictly corresponds to the sin according to the justice of God, which penalty the Church would impose on the sinner if she knew its amount accurately as God knows it, and which the culprit must pay in full to win the discharge of his debt."²² Should death follow the gaining of this indulgence without further sin, the soul would immediately soar to heaven without enduring the purifying fires of purgatory. The munificence of such a concession may be understood from the teaching of St. Thomas that the least pain of purgatory exceeds the greatest punishment of this life.²³ The difficulty is that, although the Church intends complete remission, this may not be accomplished because of some defect on the part of the one attempting to gain the plenary indulgence. Either all the conditions are not exactly fulfilled or there remains affection for an unforgiven venial sin,

¹⁷ C.I.C. Can. 258, § 2.

¹⁸ Note: The latest authentic collection is *Preces et Pia Opera Indulgentiis Ditata* (Marietti, Turin). This was issued by Officium de Indulgentiis on December 31, 1937.

¹⁹ C.I.C. Can. 920.

²⁰ Lepicier, *op. cit.*, p. 49.

²¹ Prümmer, *op. cit.*, III, p. 393.

²² Lepicier, *op. cit.*, p. 70.

²³ St. Thomas, *op. cit.*, IIIa, q. 46, a. 6, ad 3.

temporal punishment for which cannot be removed before deletion of the fault itself. Ordinarily, for the performance of the same work, it is not possible to gain a plenary indulgence more than once a day.²⁴ The notable exception is the *toties quoties* Rosary indulgence granted by Pope Pius XI on September 4, 1927. This concedes a plenary indulgence "to all the faithful, who, being penitent, confess their sins and receive Holy Communion, as often as they recite a third part of the Holy Rosary before the Blessed Sacrament, either publicly exposed or present in the Tabernacle."²⁵

Subsidiary to the plenary, there is the partial indulgence. This discharges a portion of the temporal punishment and may be granted for that purpose or may be the result of failure to achieve a plenary indulgence.²⁶ A measurement to determine how much of the temporal punishment is removed through a partial indulgence is impossible. The most common teaching uses the old discipline of the Church as a norm so that if the Supreme Pontiff grants an indulgence of ten days, then as much of the penalty is remitted as would have been pardoned through a penance of ten days performed according to the ancient discipline of the Church, independently of the devotion and fervor of the one acquiring the indulgence.²⁷

Besides the most important division of indulgences into plenary and partial, based on the effect produced, there are other kinds founded on various considerations. By reason of the manner of acquisition they may be personal, real or local. The first type includes those granted to determined physical or moral persons such as the members of a confraternity, as well as concessions made to all the faithful without relation to any particular place or thing. Real indulgences are attached to definite movable objects. Rosaries and medals are examples of this class. Finally, indulgences referred to as local are joined to a pious place or some thing in a determined place, e. g., a particular altar in a church. Because the length of time for which an indulgence is granted may vary, there is a difference between perpetual, granted without limitation of time or until revoked, and temporary indulgences. As the name implies, the tempor-

²⁴ C.I.C. Can. 928 § 1.

²⁵ *Acta Apostolicae Sedis*, XX (1928), p. 376.

²⁶ C.I.C. Can. 926.

²⁷ Fanfani, L. I., O.P., *De Indulgentiis* (Rome, 1919), p. 24.

ary are for a limited duration and cease to exist when the specified time has elapsed.

Concessions of indulgences will remain ineffective unless applied to oneself or to the dead. If the living are to benefit, they must rely on themselves since no one who gains indulgences can apply them to other living persons. They may, however, be applied to the dead. An obligation to satisfaction rests on those who have departed from this life without having made full recompense to divine justice. Even though the Church has no direct jurisdiction over these souls, they form a part of the communion of saints and may profit through indulgences. This is accomplished by way of suffrage. The Church "can draw forth from her treasure the merits of Our Lord and offer them to God, begging him to accept them in favour of those souls, thus coming indirectly to the help of her children who are in purgatory,"²⁸ The primary requisite for the transference is the permission of the Church. Current legislation admits that all indulgences granted by the Roman Pontiff are applicable to the souls in purgatory unless otherwise stated in the concession.²⁹ To achieve this transfer the living person gaining the indulgence must have the intention of applying it to the departed and must fulfill the prescribed conditions since there is no gratuitous cancellation.

The general purpose of any society is that the organization will benefit the members. Non-members profit only to the extent determined by the society itself. The Church has very particular rules as to who can and who cannot partake of her wealth. The unbaptized and excommunicated are excluded on the grounds that they are not members of the 'perfect communion of saints' or that they are not living members of the perfect society, the Church.³⁰ The ban of exclusion also falls on those who are not subjects of the grantor and the members who are dead by reason of mortal sin. For the Catholic, besides the necessity at least of being in the state of grace when the last work is performed, there are other conditions to be observed, particularly if the indulgence is plenary.

Unless there is an intention to acquire it, the indulgence value which may be affixed to the prayers we say and the works we perform will not accrue to us. Basically there is required a

²⁸ Lepicier, *op. cit.*, p. 88.

²⁹ C.I.C. Can. 930.

³⁰ C.I.C. Can. 925, § 1.

general intention to gain the indulgences.³¹ If this is once made and never retracted it is not demanded that an actual intention be elicited. To insure such an habitual state, a common practise is to renew the resolution every morning.

It is the mind of the grantor that prescribed conditions must be fulfilled if the indulgences he has permitted are to be secured. Ignorance or the substitution of equivalent works causes forfeiture.³² However, no particular order is necessarily commanded,³³ but the works must be supererogatory³⁴ and performed personally by the beneficiary at the specified time and in the prescribed manner.³⁵ The *usual* conditions are Confession, Communion, visit to a church or public oratory, and the recitation of prayers. The first, when mentioned in the concession, is required even for those in a state of venial sin and may be made within a period of eight days preceding or following the day indicated for gaining the indulgence.³⁶ If a person has the habit of semi-monthly Confession or daily Communion, weekly Confession is not necessary. Ordinarily, the obligation to receive Communion accompanies that of Confession. Sacramental Communion on the vigil or within the octave of the day assigned satisfies. If the indulgence is attached to a triduum or similar exercise, Confession and Communion can be made within the octave following the close of the devotions. A noteworthy feature of these two conditions is that one and the same fulfillment suffices for many indulgences.³⁷ The other works enjoined must be repeated to correspond to the number of indulgences. These works might include a visit to a church but this is not necessary unless expressly stated in the grant. If there is no designation in this matter, any church or public oratory will suit the purpose. Those who lead a life in common, or inmates of an institution erected with the consent of the Ordinary and lacking a Church or public oratory, may pay the visit to their own chapel.³⁸ When there are many indulgences to be gained, each demanding a visit, it is imperative that a distinct entrance and departure be made for each indulgence. Finally, the prayers

³¹ C.I.C. Can. 925, § 2.

³² Fanfani, *op. cit.*, p. 41.

³³ Fanfani, *op. cit.*, p. 50.

³⁴ C.I.C. Can. 932.

³⁵ C.I.C. Can. 925, § 2.

³⁶ C.I.C. Can. 931. This canon covers the ramifications applying to both Confession and Communion.

³⁷ C.I.C. Can. 933.

³⁸ C.I.C. Can. 929.

to be said must be recited orally and not merely mentally.³⁹ Unless otherwise stated, one *Our Father*, one *Hail Mary* and one *Glory be to the Father* are sufficient when prayers for the intention of the Pope are a stipulated condition.⁴⁰

From what has been said, it is easy to understand why indulgences are not always as well appreciated as they should be. They have frequently been completely misunderstood. Probably the most amazing misconceptions are the notions that an indulgence is a permission to commit sin or a pardon for sin in consideration of the payment of sums of money. Such interpretations are alien to Catholic thought. Moreover, an indulgence "is not an exemption from any law or duty, and much less from the obligation consequent on certain kinds of sin, e. g., restitution: on the contrary, it means a more complete payment of the debt which the sinner owes to God. It does not confer immunity from temptation or remove the possibility of subsequent lapses into sin. Least of all is an indulgence the purchase of a pardon which secures the buyer's salvation or releases the soul of another from Purgatory."⁴¹ The benefits actually obtained are the remission of the temporal punishment due to sin, an appreciation of the sufferings of Christ and his saints, the nourishment of filial fear of God, the cultivation of a spirit of prayer, and the extension of the orbit of charity.⁴²

³⁹ C.I.C. Can. 934, § 1.

⁴⁰ *Acta Apostolicae Sedis*, XXII (1930), p. 446.

⁴¹ Kent, W. H., *Catholic Encyclopedia*, VII (New York, 1910), p. 783.

⁴² Lepicier, *op. cit.*, p. 474 ff.

A NATIONAL PERIL

EDWARD B. FINNIN, O.P.



HERE is probably no more serious problem today than the cancer of divorce and the failure to recognize its grave menace. Recent legislation has brought this fact clearly into the open and is leading serious-minded men to look to the future with grave apprehension. For all must readily admit that a nation's stability and permanence depend upon the permanence and stability of the nation's homes, and certainly nothing will bring about a national disintegration more quickly or more surely than the destruction of that which is the very backbone of national life.

Social thinkers recognize the fact that the prevalence of divorce in the United States arises from two causes. The first of these causes is the gradual change in the attitude of society towards women; in the recognition of their individual rights to their property and of their capacity to earn their own living in many vocations heretofore closed to them. The legal fiction that the identity of the woman was merged in that of her husband has given place to a growing recognition of her individuality of all relations of life. It is well to keep this fact in mind for this development of personality has weakened the dependence of women upon their husbands for support and has naturally affected the concept of the family relation. Then too we must remember that the theory of the Protestant bodies of the sixteenth century that marriage is but a civil contract devoid of sacramental character has been strengthened by the vicissitudes of modern life, while the facility with which divorce can be obtained has tendered to a constant increase of their number.

The second cause is the gradual increase and development of irreligion and materialism among the non-Catholic members of the community. On the screen, the stage, in the comic sheet, and on the air, marriage with its grave responsibilities is ridiculed and made to play the rôle of popular jest. All this tends to minimize, indeed to nullify, the Christian concept of marriage. But it is not probable that demoralization will be stopped

until the majority of Christian nations return to belief in the supernatural sanction of marriage and to a realization that it is a sacramental union, productive of grace, an indissoluble union which can be destroyed only by death. This means, of course, a return to the Catholic view of marriage, and this return alone can remove the national evil of divorce.

Since the beginning of this century over four million men and women have been divorced in this country alone. In fact we have now reached the point where American homes are being annually broken at the rate of one divorce to every 5.8 marriages. Let us for a moment consider the positive side, so to speak, of this startling revelation. Instead of four million broken homes we can picture four million potential families where love is the foundation of true domestic happiness. We can imagine thousands of future citizens who have been deprived of existence because of the selfishness of a few; eyes which should have beheld the beauty of God's creation; lungs and bodies which should have breathed the pure air of freedom and hearts which should have pulsed in union with the principles of Christian morality. This is not meant to be a rhetorical nor an idealistic exaggeration; this is merely a picture of what should be the normal outcome of true conjugal fidelity. But unfortunately the evils which flow directly or indirectly from the severance of the marriage bond prevent such a happy reality.

Certainly no one will deny that the social evils of divorce are so obvious that even a non-Catholic majority undoubtedly are in favor of at least a much stricter policy in the obtaining of a divorce. One of the most far-reaching evils is the encouragement of lower conceptions of the marriage state. For it is quite evident that when a person regards the taking of a new spouse as entirely lawful for a multitude of more or less unimportant reasons, his sense of obligation towards his present partner cannot be very strong or very deep. As a result respect for womanhood, wifehood, motherhood is greatly lessened. The dignity of woman and the nobility of man no longer serve as a bulwark for mutual love and confidence; and once that is destroyed, conjugal fidelity becomes difficult. Nor will it be denied that divorce gives an impetus to illicit relations between the unmarried, inasmuch as it tends to destroy in popular consciousness the association between sexual intercourse and the enduring union of one man with one woman. Another evil is the increase in the number of hasty and unfortunate marriages among

persons who look forward to divorce as an early remedy for present mistakes. Then there is the injury done to the moral character generally. For while indissoluble marriage is one of the most effective means to maintain self-control and mutual self-sacrifice, divorce destroys any guarantee of self-discipline; indeed it rather opens the way to self-indulgence. In marriage many salutary inconveniences are endured because they cannot be avoided, and many imperfections of temperament and character are corrected because the husband and wife realize that thus only is conjugal happiness possible. Divorce, on the other hand, gives no sufficient motive for this perfect love and understanding which should exist between husband and wife.

But perhaps the crowning menace of divorce is the fact that our criminal classes are being recruited from the children of broken homes. Whereas fifteen years ago or more it was the experienced law-breaker between thirty-five and fifty years of age who was being tried in our courts, today in all manner of crimes mere youths from seventeen to twenty-five are the accused persons. A conservative estimate reveals the fact that of these young criminals over seventy per cent are the children of divorced parents. How could it be otherwise? If the bond is severed, how can there be unity in the household? We are paying an awful price for the folly of divorce.

The majority of crimes committed throughout the country are either crimes of greed, crimes of lust, or crimes of anger. Now greed, lust, and anger are human passions, and to train the young in the mastery of the passions is a paramount function of the home. But where there is no home, where mother and father no longer live together, when the child has no place to turn but must seek the streets for his training, is it surprising that he finds himself the victim of tragic circumstances? Any constructive training on the part of parents can hardly be expected in a home where disruption has severed the family tie. The violation of the great law of Jesus Christ, "What God hath joined together let no man put asunder," has produced the bitter fruits of broken homes, broken hearts, and broken lives.

Perhaps the best summation of the menace of divorce is that stated by Leo XIII in his immortal Encyclical *Arcanum divinae sapientiae*, published some sixty years ago, and of which the late Holy Father in his own encyclical on Christian Marriage says: "We hereby confirm and make our own, and while we wish to expound more fully certain points called for by circumstances of

our times, nevertheless We declare that, far from being obsolete, it retains its full force at the present day." Leo XIII says: "Truly it is hardly possible to describe how great are the evils that flow from divorce. Matrimonial contracts are by it made variable; mutual kindness is weakened; deplorable inducements to unfaithfulness are supplied; harm is done to the education and training of children; occasion is offered for the breaking up of homes; the seeds of dissension are sown among families; the dignity of womanhood is lessened and brought low, and women run the risk of being deserted after having ministered to the pleasures of men. Since, then, nothing has such power to lay waste families and destroy the mainstay of kingdoms as the corruption of morals, it is easily seen that divorces are in the highest degree hostile to the prosperity of families and states, springing as they do from the depraved morals of the people, and as experience shows us, opening out a way to every kind of evil-doing in public and private life alike.

"Further still, if the matter be duly pondered, we shall clearly see these evils to be the more especially dangerous because, divorce once being tolerated, there will be no restraint powerful enough to keep it within the bounds marked out or presumed. Great indeed is the force of example, and even greater still the might of passion. With such incitements it must needs follow that the eagerness for divorce, daily spreading by devious ways, is like a flood of water bursting through every barrier. These are truths that doubtless are clear in themselves; but they will become clearer yet if we call to mind the teachings of experience. So soon as the road to divorce began to be made smooth by law, at once quarrels, jealousies, and judicial separations largely increased; and such shamelessness of life followed, that men who had been in favor of these divorces repented of what they had done, and feared that, if they did not carefully seek a remedy by repealing the law, the state itself might come to ruin."

Repeatedly the words of the great Pontiff have been verified. To cite one example, the Holy Father declared that "divorce once being tolerated, there will be no restraint powerful enough to keep it within the bounds marked out or presumed." Today legalists have been loosening the ties of homes and multiplying the grounds for divorce, until with our forty-eight different codes on marriage and divorce, and our fifty-two causes for sundering the bond we have shown ourselves in this

country more lax and shameless in this regard than any other civilized country in the world. And the tragic thing about it all is that nowadays divorce is considered no longer a cause for social ostracism because the world has lost its sense of sin and of decency. It is not merely tolerated; it is now set forth as a mark of social distinction. It is well to remember that the reason for this attitude is, to repeat, the nation's loss of the sense of sin.

The evils that flow from divorce cannot be checked until there is a return to a realization of the supernatural character of marriage. Demoralization will not be stopped until we have thoroughly understood and accepted the words of Christ: "What God hath joined together let no man put asunder." Crime will inevitably be on the increase until the Christian law of the inviolability of marriage is upheld and sustained. Certainly for the maintenance of family integrity and for the best interests of society, if not for the salvation of immortal souls, the Christian ideal of holy matrimony must be unswervingly adhered to in contemporary American life.

Let us listen as final word to the counsel of the late Holy Father in his Encyclical on Christian Marriage: "It is hardly necessary to point out what an amount of good is involved in the absolute indissolubility of wedlock and what a train of evils follows upon divorce. Whenever the marriage bond remains intact, then we find marriage contracted with a sense of safety and security, while, when separations are considered and the dangers of divorce are present, the marriage contract itself becomes insecure, or least gives ground for anxiety and surprises. On the one hand we see a wonderful strengthening of good will and co-operation in the daily life of husband and wife, while, on the other, both of these are miserably weakened by the presence of a facility for divorce. Here we have at a very opportune moment a source of help by which both parties are enabled to preserve their purity and loyalty; there we find harmful inducements to faithlessness. On this side we find the birth of children and their tuition and upbringing effectively promoted, many avenues of discord closed amongst families and relation, and the beginnings of rivalry and jealousy easily suppressed; on that, very great obstacles to the birth and rearing of children and their education, and many occasions of quarrels, and seeds of jealousy sown everywhere. Finally, but especially, the dignity and position of women in civil and domestic society is reinstated by the

former; while by the latter it is shamefully lowered and the danger is incurred 'of their being considered outcasts, slaves of the lusts of men . . .' No one can fail to admire the divine Wisdom, Holiness, and Goodness which, while respecting the dignity and happiness of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single, chaste, and sacred fellowship of nuptial union."

EXPOSITION

Untabernacled now at last,
God is monstranced in a manger;
An ox and ass, His acolytes,
Stand nigh the sudden Stranger,
While hosts of Angels pour their praise
Down aisles of stars from glory's choir;
Mary's soul's a fragrant censer,
Aglow in joy, with love afire.

Lost in peace and wonder,
Wrapt in adoration,
Joseph is the silent,
Reverent congregation.

THE SOCIAL DYNAMIC OF THE MIDDLE AGES—II

BERNARDINE QUIRK, O.P.



F medieval man can be said to differ strikingly from his modern brother: it is because, essentially, he had a sense of balance. With both feet on the ground, intellectually and emotionally, he knew where he had come from, where he was going, and why he was on the way. Our own age has been called an age of "sublime disorder." What sublimity can be had in disorder is, to say the least, questionable. But the rhetorical flourish of the expression can be pardoned in the light of its really significant indictment of the twentieth century.

Medieval man had a veritable passion for order. Everything in the scheme of the universe had to have its place, and the ultimate determination of a place was dependent upon its specific relation to an end. The operation of blind forces, the fortuitous juxtaposition of fundamental elements, the quixotic rôle of pure chance—all this would have been ridiculed by men of the twelfth, thirteenth, and fourteenth centuries. Of course, even then, there were some who held one or all of these theories. But the universally accepted philosophy of life regarded the universe and all things in it as definitely purposive. Design and unity were equally obvious in the movement of the planets and in the flight of a bee. All things moved toward an end and that end was conceived to be God.

Applied to strictly human life, this conviction was the determining factor in medieval social, economic, and political activity. While medieval man trod the earth he had his eyes lifted to the stars. For him the focal point of all history was Calvary. And history was meaningless unless it was susceptible of the interpretation given it by Him who hung on Calvary's Cross. Human life, then, was thought to be successful only in so far as it approximated the ideals of Jesus Christ, the Son of God. But in the striving toward this goal, the virtuous life presupposed a proper disposition of means toward the end. Basically, this was the simple logic behind the medieval theory of society and its notion of the common good.

That men should live together in society seemed perfectly

obvious in the Middle Ages. Thomas Aquinas, Saint and Prince of medieval thinkers, gave this concept enduring form in his *De Regimine Principum*. Combining simplicity and clarity with his characteristic genius for analysis, St. Thomas says: "It is natural for man to be a social and political animal, to live in a group, even more than all other animals, as the very needs of his nature indicate. For all other animals nature has prepared food, hair as a covering, teeth, horns, claws as a means of defense, or at least speed in flight. Man, on the other hand, was created without any natural provision for these things. But instead of them all he was endowed with reason, by the use of which he could procure all these things for himself by the use of his hands. But one man alone is not able to procure them all for himself; for one man could not sufficiently provide for life, unassisted. It is, therefore, natural that man should live in company with his fellows."¹

However, while medieval man accepted society as a certain corporate union dictated by his very nature, he would not have admitted that it was *identical* with the human organism to which it was conveniently likened. True, each individual and group of individuals within the social group had their functional rôles as did the organs of a vital being. Their hierarchical subordination paralleled that of the organism. But here the comparison exhausted itself. For, while it was perceived that it was impossible for the diverse organs of a physical composite to have being apart from the composite from which they derived life, the individual could and did have a separate existence apart from his social group. He had his personal life with all those duties and consequent inviolable rights which flowed from the notion of himself as a rational being. This being the fact, he considered himself prior to society both in nature and time.

On the other hand, the idea of man as entirely independent of society was likewise rejected. The classic argument of St. Thomas, given above, was adhered to by medieval men. The concept of society as a conglomeration of wholly independent individuals, sometimes compared to so many atoms, may have found favor with the Greeks as it does with some moderns. It was wholly foreign to the Middle Ages. The medieval theory of society, then, followed a middle course between the extremes of what the twentieth century would recognize as Totalitarian-

¹ *De Regimine Principum*, lib. I, c. 1. (Translation by G. P. Phelan, New York, 1938).

ism and Rugged Individualism. "It was a synthesis of the two, which consists in the recognition on the one hand of the limited independence of the individual within the social whole and on the other, of the genuine moral solidarity of all individuals within the one social structure; one, that is, in its external order, and many in the multitude of its members."²

Predicated on this concept of society, it followed logically that the supreme criterion of individual-social activity should be the common good. In the last analysis this common good was nothing else but the adequate end of society—immediately, the tranquillity of order or peace, and mediately, the disposition of all things for the ultimate attainment of eternal beatitude for the multitude. Fundamentally, the common good was defined as common in opposition to the private good of each individual. This opposition, however, was not understood to exclude private good. On the contrary, the very essence of the common good was the notion that it overflowed into the private good of each and every individual comprising the social group.

The practical application of this social doctrine to concrete situations was everywhere in evidence. However, since the medieval attitude toward wealth has been the subject of so much misunderstanding, it would seem very much to the point to confine ourselves to a brief exposition of this medieval theory in its relation to the larger doctrine of the common good.

Basically, a man's attitude toward wealth is contingent upon his attitude toward life in general. In the preceding paragraphs an effort was made to indicate that the medieval concept of life was definitely theocentric. Essentially, the unifying factor in the Middle Ages was a common faith. That faith revealed to man that mortal life was but the threshold of eternity. God was the rationalizing element in human life. Religion was regarded as something with a relation to every conceivable human act. It permeated the entire fabric of rational activity. It was not a departmental thing to be paraded on Sundays and discarded on Monday morning for the rest of the week. It was, in the medieval scheme of things, an ever-present and imperious reality. Accepting unequivocally this philosophy of life, medieval man saw no incongruity in subjecting the business of making a living to extra-economic criteria. In a word, wealth for wealth's sake was decidedly out. The Middle Ages regarded wealth solely as

² Miltner, Charles C., C.S.C., "Social Unity and the Individual," *The Thomist*, Vol. 1, p. 41.

a means to an end. That end, proximately, was the fullest possible development of the human personality and the consequent collective good of the community realized by the individual well-being of all its component parts. Ultimately, it was the individual and collective attainment of eternal beatitude.

Father Fanfani, in contrasting the spirit underlying modern Capitalism with the Christian ethos of the pre-capitalistic period, provides us with a summation of the whole doctrine when he says: "The primary characteristic of the pre-capitalist spirit is that the choice of means of acquiring goods is determined by criteria, not of pure utility, but of utility only in so far as is compatible with the vigorous existence of extra-economic criteria. . . . Since the capitalist's moral code does not impose any limitation on the use of lawful and useful means, the primary characteristic of the capitalist spirit is the *unlimited use* of all means of acquiring wealth that are held to be morally lawful and economically useful."

And again: "The rules of religious and social morality accepted by the European pre-capitalist gave him an idea of wealth as a means for the attainment of the natural and supernatural ends both of *him who had and him who had not*. . . . There was thus a limit to the pre-capitalist's enjoyment of his goods, just as the current conception of wealth limited him in acquiring them, by ruling out means that were not considered moral and *limiting the use* of those that were moral. This two-fold limitation sprang from the subordination of economic to extra-economic (politico-religious) ends."³

Given this appreciation of the medieval mentality in its conception of wealth, the teaching of the theologians is nothing more than a scientific presentation of the dominant viewpoint or conviction on the subject. It was not, as has been maintained, the device of priestcraft to keep medieval man under the ecclesiastical heel. From St. Thomas in the thirteenth century to St. Antoninus in the fifteenth the doctrine is continuous, uncompromising, and reasonable.

In the heyday of the period, St. Thomas, while admitting the necessity of temporal goods as indispensable for the living of a full life, nevertheless, warns of the dangers inherent in the pursuit of possessions. He says that solicitude for material things may become illicit in three ways: "First on the part of

³Fanfani, A., *Catholicism, Protestantism, and Capitalism* (New York, 1935), pp. 24-27. (Italics ours).

the object of solicitude, that is, if we seek temporal things as an end. . . . Secondly, through too much earnestness in endeavoring to obtain temporal things, the result being that a man is drawn away from spiritual things which ought to be the chief object of his desires. . . . Thirdly, through overmuch fear, when, to wit, a man fears to lack necessary things if he does what he ought to."⁴

As the Middle Ages were about to give way to our modern period, St. Antoninus reasserted the unchanging teaching. Father Bede Jarrett, O.P., summarized the Florentine's doctrine thus: "By his possessions man was intended to ward off the anxiety of the morrow and rest in simple content. He was to find in them sustenance and livelihood, and to employ them in the support of his family. Beyond this immediate serviceableness the instruments of wealth have a nobler use in leading men on to God. . . . Moreover, because in man the soul is of greater import than the body and always has the prior claims to allegiance, it follows that the whole science of economics (i.e. the science that seeks to regulate the relations between riches and life) is ultimately a moral one, and must be dominated by principles of justice and must harmonize with the Ten Commandments. Sin, accordingly, becomes an economic evil, and an economic evil, in its completer sense, becomes a sin."⁵

The purpose in this section has been to give an adequate idea of the ethical philosophy prevailing in the most representative medieval period. No claim is made that the actuality equated the ideal. History would give the lie to such a position. But the fact is that this social theory was the one accepted. If medieval men did not in every instance show fidelity to the ideal, it was not because they denied its manifest reasonableness. Rather, it was because the purely human intruded where the supernatural should have reigned. It was only when men apostatized from the faith which gave meaning to the ideal that it ceased to be the supreme criterion of social, economic, and political life.

* * * * *

It is axiomatic that a certain index of a people's civilization is its respect for law. "Civilization can become evident, only as a society settles down, and as it settles down organization appears and law begins, for law is the reign of order. Law implies the acceptance by a group of people of certain common regulations; it presupposes that these people have already been

⁴ *Summa Theol.*, II-IIae, q. 55, a. 6.

⁵ *Saint Antonino and Medieval Economics* (St. Louis, 1914) p. 60.

made conscious of their unity; it presupposes too their submission not only to a ruler but to rule."⁸

In our own age law is generally regarded as something onerous. By and large it is conceded to be acceptable only just so long as it does not impinge on personal liberty. Observance of the law is usually a matter of expediency. If legal restrictions, no matter what they may be, can be circumvented without suffering a penalty, the circumvention is attempted. The reasons for this attitude are many and varied. Fundamentally, however, it would seem that they are reducible to two. In the first place a modern conceives law to be something *external* to himself, something superimposed upon life. Secondly, the essentially supernatural basis of all law is not universally accepted.

The picture in the Middle Ages is entirely different. For the medieval man, law was as much a part of his very being as it was of the universe in which he lived. Ultimately, it had its justification in the fact of a Supreme Lawgiver—God. St. Thomas gives classic definition to the medieval concept when he says: "Law is an ordination of reason, for the common good, promulgated by him who has care of the community." The Thomistic theory of law was not a concoction of the thirteenth century. Rather, it was nothing more than an ordered statement of what medieval man already accepted in fact.

Analysing briefly the four distinct elements in St. Thomas' definition, it is not difficult to understand why men in the Middle Ages had such a profound respect for law. In the first place, law is a *rule*, a measure of action by which something is impelled to or restrained from some end. But the measure and rule of human acts, since they are essentially rational acts, is reason. For it is the function of reason to *direct and ordain* to an end. This emphasis upon reason rather than will is vitally important. Without the proper understanding of reason's rôle in law, the restrictions upon government make little sense.

The prerequisite that all law should be directive to the common good is the logical principle upon which is founded a definite medieval conviction. The common good and its implications have been discussed above. It suffices here to reassert that it guarantees to the individual the opportunity to develop his personality to the fullest extent within the structure of the social group. It is the assurance of a reasonable human life.

⁸ Jarrett, Bede, O.P., *Social Theories of the Middle Ages* (Boston, 1926), p. 1.

Political authority, according to the medieval concept, comes *immediately* from God and *mediately* (or instrumentally) from the people. Authority was considered to be the natural correlative of society. Men by their nature are impelled to live together. Therefore God, the Author of nature, must endow them with the faculty of governing themselves. Authority, then, resides in the community as a whole. No one man, however, was conceded to have more authority than another, and in this sense a certain equality was admitted. But it was obvious that, if each man exercised individual authority, something very much like chaos would result. Hence, one or a few were chosen or accepted as ruler or rulers. To them society *delegated* its authority. God then ratified the authority of the leader and thenceforth he alone was to rule. This rule, however, was not to be an arbitrary thing. It was to be a rule of reason and directed toward the attainment of the common good. If and when a ruler failed to rule according to reason and for the best interests of the community, he could be deposed. The rule of a tyrant, consequently, could be resisted actively or passively as the circumstances of the case dictated. The "divine right of kings" is the product of an earlier and later period. It is not the doctrine of the Middle Ages. "Law is a product of reason. Laws do not pop out of the legislature because congress is in a mood for legislation or because there is nothing more exciting to do. Like all acts of reason they are themselves for a goal, or they are not laws at all, not reasonable at all, not human. And the goal at which all law aims is usually called 'the common good!'"⁷

Finally, that law be enforceable, it is only reasonable that it should be known by those to whom it is to apply. Hence it must be promulgated.

If time and space permitted we could elaborate on the ramifications of law in the social group, its historical background, and its division. But since the idea behind this section has been, primarily, to sketch the fundamental legal concepts of the Middle Ages, such a procedure would not be exactly to the point. Enough has been said, we hope, to indicate that, being a very sane sort of individual, medieval man demanded a sane rule for his actions. That rule was law—the rule of reason. Within the fabric of that law and by the norms of that rule, operated the social dynamic of the Middle Ages—the dictate of the common good.

⁷ Farrell, Walter, O.P., *A Companion to the Summa*, (London, 1938), p. 369.

A ZEALOUS LIFE¹

ARTHUR O'CONNELL, O.P.



NE Sunday morning in the year 1863 the congregation of St. Peter's Church in the city of London, Canada, heard their saintly old pastor announce that in his opinion, "a church without a bell is like a mother without a tongue." He went on from there to convince them that St. Peter's needed a bell for the same reason a mother must have a tongue—to call her children. The tower was ready and waiting for "a good bell with a big, mellow voice." On a previous Sunday he had declared: "A church without a steeple reminds me of a man without a hat. As no gentleman can be considered dressed, unless he wears a hat, no church can be regarded as complete, except it has a tower." There was no resisting that appeal. In his almost sixty years few had been able to deny any request made by this unusual shepherd of souls. And it was not long before the new spire was equipped with a new bell, blessed by the pastor himself and christened "Patrick Dominic."

This thin, blue-eyed, homely old priest was Matthew Anthony O'Brien, a name which accounts fairly well for half the bell's title. Almost forty years before, he had come to America from Tipperary, where he was born in the spring of 1804. For a quarter of a century now he had been a son of St. Dominic as well as St. Patrick. So the bell was given its second patron. The long years of labor and zeal that had brought him now to Canada as pastor of St. Peter's make as interesting and inspiring a story as any in the history of the Dominican Order in America.

As a young man of twenty-two the good-hearted, pious Matthew made what he later called the greatest sacrifice of his life by parting from his mother and taking ship for the New World. Of his life before that time we know little save that he was the youngest of thirteen children in a family of moderate means, that he received a good rudimentary education, and that the holiness of his later years budded and blossomed early under the loving care of a devout Catholic mother. It is practically

¹The material for this article is drawn from *An American Apostle* by Victor F. O'Daniel, O.P., S.T.M. (Washington, 1923).

certain that his journey to America was for the purpose of realizing his vocation to the priesthood. After enduring the buffetings of poverty and privation along the Eastern seaboard of the United States, he finally reached the home of some relatives in New Orleans. Thence he made his way northward to Kentucky, where two colleges and a seminary offered some promise of fulfilling his desires. It was more than a year after his landing in America that the weary traveller reached the episcopal city of Bardstown, Kentucky, and presented himself to Bishop Flaget.

Acting on that holy prelate's advice, he entered a newly founded diocesan congregation of teaching brothers, the first of its kind in this country. When the institute was dissolved about a year later, he set out for St. Rose Priory, seventeen miles away, and was accepted by the Dominicans there as a student for the priesthood. But his plans soon received a disappointing setback. Never at any time blessed with really vigorous health, he found the severity of his new life too much for his powers. The less rigorous regime of St. Mary's College, ten miles distant, was recommended to him. There, as professor and student, he made his home for six years. In 1835, his classical studies completed and his health greatly improved, he returned to St. Rose to resume his interrupted efforts to become a Dominican priest.

So it was that one day in the summer of 1836, an ungainly, awkward, lean young Irishman prostrated himself before the Prior of St. Rose and then ascended the steps of the altar to be clothed in the black and white habit of the Order of Preachers. Anthony was the name he took in religion. In spite of hardships, ill health, and sufferings that would have discouraged many another, he persevered, and on September 8, 1837, made his profession. Not long thereafter, he received tonsure and all the Holy Orders but the priesthood from the lately consecrated Bishop Miles of Tennessee, who the year before, as Prior of St. Rose, had given him the habit. Dispensations were granted which permitted him to abbreviate his preparatory studies, and two years later he was ordained to the priesthood.

Then began a life of almost unparalleled pastoral and missionary activity. His appointment as submaster of novices at St. Rose immediately after his ordination and as master of novices the year following did not prevent him from exercising his priestly ministry as much as possible in the large parish of St. Rose and its many mission stations. The young priest was eminently qualified for the responsible position to which he had

been assigned and successful in fulfilling its duties. But he was anxious to devote his life to labors of a more apostolic character. All his priestly days he was to be most keenly interested in the "lost sheep" and the "others not of this fold." His limited share of parochial work was not nearly enough to satisfy his zeal. Accordingly at his own request he was relieved of his duties as novice master and allowed to devote his time completely to the work of a "good shepherd." Not long after this another assignment to the post of novice master took him to a new novitiate at St. Joseph's Priory, Somerset, Ohio. But there again he was freed from this office and for the same reason.

That these changes were well warranted is evident from his instant and continued success as pastor and missionary. It is true that he had, humanly speaking, nothing which would particularly recommend him as a leader of men. Nature had rather handicapped him than otherwise. Of a quiet, retiring disposition, much given to silence and solitude, he was self-effacing almost to excess. It would have required no little imagination to consider him handsome. He was exceptionally careless about the way he wore his shabby clothes. All in all, he was hardly an impressive figure. Yet if it took no extraordinary penetration to see that this "ugly duckling" was a character, it was just as abundantly clear to all that he was a very Christlike character. For grace and charity had almost completely overshadowed his natural drawbacks, or rather enhanced them to such a degree that they attracted rather than repelled. Simple and unassuming as a child, he was the most winning and approachable of men. A kindly pair of blue eyes lighted his plain face with sympathy and interest. A few simple words from him were more fraught with meaning than many a sermon. It was not only the faithful who yielded to his attractions. Non-Catholics without number were drawn to reverence him as they did no other.

Father O'Brien was not the man to spare himself in his labors. If he had not been endowed with remarkable powers of endurance, his apostolic career would certainly have been very brief. The precarious state of his health worried him but little. Moreover, he added to his daily toil in the Lord's vineyard many mortifications. He took very little food and it seemed to some that he never slept. A great many of his night hours were stolen from rest and given to prayer and reading. It was in this way that he prepared himself for his daily service to souls.

In 1844 Father O'Brien became the pastor of St. Patrick's

parish in Junction City, Ohio. Much of his life from this time on was spent in the saddle, as he made his pastoral rounds and travelled from one mission to another. Not only his parishioners but many people all over the state and beyond came to know and revere the zealous Dominican, whose work often took him far beyond the parish boundaries. His parish became the model of the diocese. By 1847 a new and larger church had been built, the parishioners contributing the labor, while Father O'Brien himself raised the necessary funds by his missionary labors in St. Louis, New York, Boston and elsewhere. We have an example of his skill at combining zeal for souls with temporal concerns in his bringing the young Protestant architect of the new St. Patrick's into the Church and into the parish. Other buildings in the vicinity which were under construction at this time were also entrusted to the care of the busy pastor.

These crowded days of intense activity were always days full of prayer. Whenever it was at all possible, he began the day by offering the Holy Sacrifice. On his long journeys his saddle-bags always contained the necessities for Mass. Love of the Holy Eucharist and frequent Communion were among his favorite themes in preaching. As well became an Irishman and a Dominican, he was greatly devoted also to the Rosary. The beads would often be seen slipping through his fingers at odd moments in the midst of his labors.

It would be a very difficult matter to decide whether the holy priest achieved greater triumphs as a missionary or as a pastor. In the pulpit he never rivalled the eloquence of Tom Burke or Lacordaire, but it would be very rash to declare that they were more effective than he. For a preacher whose talents were, naturally speaking, negligible, his power over his audiences was amazing. His listeners themselves were unable to explain it without appealing to the supernatural. A slight lisp, rapid enunciation, a harsh, shrill voice and an awkward appearance could not obscure the message he had to deliver. Because he was too well schooled in silence not to make every word count, he became a master of brevity and conciseness. He made his thoughts memorable by clothing them in simple, pointed sentences which abounded in homely figures and apt comparisons. What was more important, he spoke from a heart that was clearly full of a deep love of God and souls. It was the earnestness and sincerity blazing through the screen of his natural imperfections that won him the hearts of his hearers and brought

large crowds to sit at his feet. It was the same zeal and transparent goodness that in or out of the pulpit attracted young and old, sinners and innocents.

Though it was not Father O'Brien's learning but his holiness which gave him such influence over men, we must not suppose, as some seem to have, that his mental powers were of a low calibre. He was not a scholar and had very little taste for abstractions, but he had a great love of reading and all through his life books were his constant companions. His was a keen, practical mind, sharpened by a goodly share of the hard knocks that breed prudence and good judgment. Moreover, there is a wisdom born of prayer of which he had been granted a copious measure.

Neither his superiors nor his brethren in religion were slow to recognize Father O'Brien's practical talents. In 1850, soon after his return from a short trip to his birthplace in Ireland (an obedience placed upon him for the sake of his health), he was unanimously elected Provincial of St. Joseph's Province. The strange part of it was the fact that before the election his name had not been mentioned. There was considerable surprise even among the electors when they discovered whom they had chosen. Father O'Brien himself had to be persuaded that it was not a joke. The success of his four years of rule was to convince all of the special influence of the Holy Ghost in that election.

Now began one of the most active periods of his incessantly active life. The new Provincial threw himself into his work with greater zeal than ever. The position brought not so much a change in his duties as an addition to those he already had. His many long journeys continued as before; visitations, missions and retreats took him as far south as the Gulf of Mexico and north to the Great Lakes. The construction of several schools and churches came under his care. It was under his rule that the Province made its first foundation in the East, St. Dominic's Church, in the national capital. Though the position gave him more than sufficient outlet for his zeal and energies, yet it must have been with a grateful sigh of relief that he laid down the burdens of office near the end of 1854. Posts of honor had little attraction for him.

Father O'Brien's long and arduous career was a many-sided affair. Yet it was certainly as a confessor that he was really unique. His quaintness and individuality are nowhere more in evidence than in the way he exercised his apostolate of absolving from sin. From the earliest days of his priesthood this

was the work for which he was most gifted. He would hear the confessions of those he met anywhere at all, in stores, hotels, barns, on the roadside, even on horseback. On his travels he was veritably an itinerant Curé d'Ars. He must have worn his purple stole almost continuously. At any rate it was never far from his reach. He had his own special methods of urging those he met to make their peace with God on the spot. A tactful question or two opened the way for a final request which seldom received "No" for an answer. He seemed to know when those he met needed the Sacrament. In some sections his reputation grew to the point where people would begin their examination of conscience when they saw the saintly scarecrow approaching. Those who were unwilling to be shriven would take to hiding, because they knew there would be no denying that priestly appeal.

Not long after the end of his term as Provincial Father O'Brien was elected Prior of St. Rose. Almost immediately he began the work of erecting the church that stands there today as a beautiful monument to his zeal. It was dedicated in 1855 and completed and paid for by 1860. By that time he had finished his three years as Prior and had become procurator of the community, the completion of the church being his chief care. That labor of love successfully accomplished, he resigned the post and devoted his entire attention to missionary work.

Late in 1861, a call from the London diocese in Canada for English-speaking priests brought him to St. Peter's parish as pastor. The spire and the bell "Patrick Dominic" were the least of the improvements his coming brought. With him there came peace and devotion to replace dissension and neglect in the parish. It became necessary to enlarge the church for the crowds that now gathered in St. Peter's. Besides fulfilling his ordinary duties as pastor, he laid plans for an orphanage, a hospital, and two schools. Only his transfer to Kentucky in 1863 as Vicar-Provincial of the Fathers within the Confederate lines prevented him from seeing these ventures realized.

Age and toil were now beginning to bow his shoulders and slow his step. His none too robust health had been further impaired in the northern climate. But when he reached Kentucky, which was torn in two parts by the fratricidal conflict, his labors rather increased than slackened. With St. Rose as the centre of operations, he journeyed far and wide through the State as a missionary. This was his work until after the war had ended in 1865.

Wherever Father O'Brien went, non-Catholics as well as

Catholics revered him as a living saint. Converting the former was a work for which he was especially fitted. His simplicity and kindness inspired a confidence which even the most prejudiced could not help but feel. He was particularly interested also in lapsed Catholics, and would find his way to the most remote corners of the backwoods to rescue such souls from their spiritual impoverishment. In fact he knew many of the side-roads and by-paths of Kentucky and Ohio as well as any backwoodsman. He would sum up his philosophy as an apostle by asking: "Where is the sense or the charity in surfeiting some with the good things of life, whilst you permit others to die of starvation?"

Father O'Brien was much too humble and sensible a priest to attribute his astounding success to his own talents. Besides, the hand of God was always too visibly present in his ministry. There were numberless people who had not the slightest doubt of his power to work miracles.² They had very solid reason for their conviction. A number of cures which were granted in answer to his prayers have been recorded. He is credited also with multiplying a loaf or two of bread to feed the whole community at St. Joseph's, in Somerset, Ohio. Several witnesses were present when he blessed the scanty supply before it was distributed. On many occasions strange calls brought him to sickbeds with the last Sacraments. One night at St. Rose it was a dog that roused him from sleep and led him across the fields to the side of a dying woman. Another time a strange Negro boy guided him to the cabin of an old colored man close to death, and then disappeared never to be seen again. Prophecy, the reading of hearts, and other works of a supernatural character were attributed to him.

After his death tributes to Father O'Brien's holiness often included the suggestion that his cause be introduced at Rome. Among the clergy as well as the laity were many who considered his virtues to be of the heroic order. Archbishop Ryan of Philadelphia, for example, never ceased to speak of the Dominican as a saint from the day when, as a young priest in St. Louis, he saw Father O'Brien bring about what he considered a miraculous conversion. A woman whose reputation as an exceptionally troublesome bigot was notorious became so meek after a few minutes' talk with the holy priest that only a short time

² In accordance with the decree of Urban VIII we declare that in the use of the term "miracle" or any other word or phrase contained herein, we do not intend to anticipate the judgement of the Church, to which we humbly submit our opinions.

elapsed before she became a sincere Catholic. From a safe distance the future Archbishop had witnessed Father O'Brien's first encounter with her, and had heard the Dominican's own story of the sudden change shortly after it took place.

Not long after the Civil War was over, Father O'Brien went to Louisville to become once more a church-building pastor. He lived at the cathedral with Bishop Lavialle for a year while he organized a new parish and erected a church and school under the patronage of St. Louis Bertrand. But when this task was completed, the Bishop, to whom he had become confessor, adviser, and right-hand man, would not hear of his return to St. Rose. It was not until after the Bishop's death in May, 1867, that he could resume his well-beloved work on the missions.

Father O'Brien had not long to live but there was no perceptible lessening of his labors or his zeal. His preaching was as effective as ever and his confessional was thronged for long hours of the day and night. In 1869, he preached in more than a dozen States the universal jubilee of prayer commanded by Pius IX in preparation for the Vatican Council. But his strength was waning now and at the close of the jubilee, he returned to St. Rose, almost an invalid. Yet it was not by any means a complete retirement. Every opportunity that offered itself made him once more the apostle.

For over a year he lived at St. Rose, preparing for the end which he knew was very near. Early in January, 1871, he set out on a journey of one hundred and eighty miles to Glasgow, Kentucky, to make arrangements for building a church there. A chill taken on the train brought him back to a Louisville hospital before he could reach his destination. The aged priest was too weak and worn to resist the pneumonia which soon developed. A short time after, on January fifteenth, 1871, he peacefully passed away, fortified on his greatest journey with the last Sacraments of the Church.

Sorrowing thousands passed by his coffin as he lay in state at St. Louis Bertrand's Church. On January seventeenth, after a Pontifical Mass of Requiem, a long procession escorted the body to the train which was to bring him for the last time to St. Rose. There, on the morning following, the indefatigable apostle was buried in the community cemetery, in the shadows of the church he had raised up on St. Rose Hill. The rewards of his zealous life were now within his eternal grasp. He had come at last to share with Patrick and Dominic an apostle's rest in the bosom of God.

THE WAY OF TRUTH

DENIS K. O'REGAN, O.P.



HE Protestant Reformation resulted in a divorce between Religion and the teaching authority of the Catholic Church. As a logical evolution of the Reformation principles there followed the divorce of Religion from the authority of the Bible. Modern rationalism, the natural product of Protestantism, has made a clean break with God. Reason, a faculty which renders man like to God, is used to destroy the very end which it ought to attain. Man, the supreme intellectual being of the material universe, seeks with unaided intellect to probe the why and wherefore of all things. Rationalism flounders in consequent darkness and irrationality. The modern much-read but ill-read public, impregnated with the false doctrines of rationalism, follows to an alarming degree the immoral principles which it has imbibed. The current immorality is praised as intellectual freedom. In a word, the light that radiates from true Wisdom has ceased to shine in the modern perverted intellectual atmosphere.

To meet this false intellectualism it has become incumbent upon Catholics to meet reason with reason, in so far as their intellectual capacity and state of life will allow. It behooves not only the ministers of religion but also the laity to build an intellectual fortress of strength and endurance to withstand the objections of a sneering and Godless rationalism. For the theology of the Catholic Church, although a perfect science, is not an occult one. Since the earliest days of its existence, the Church has always urged the faithful to establish their religious convictions upon a rational basis.

In this it has only followed the injunction of its first Pope: "being ready always to satisfy every one that asketh you a reason of that hope which is in you."¹ But herein there lies danger; for the evil that enveloped and overcame the forebears of modern rationalism also threatens the Catholic. In an endeavour to use the intellectual life and to live it fruitfully, the Catholic

¹ I St. Peter, III, 15.

layman must have an intense spiritual life. "The intelligence itself can only develop its highest powers in so far as it is protected and fortified by the peace given by prayer. The closer a soul approaches God by love, the simpler grows the gaze of her intelligence and the clearer her vision."²

To aid the modern Catholic layman to live this life of intellect and prayer, the example of St. Dominic shines forth as a beacon of guidance and refuge. His emphasis on the value of knowledge as the fruit of contemplation won him a place in the history of the Church as a positive and laudable originator. Fortified by prayer united to sacred doctrine and the profane sciences, he left his cell to do battle as a herald and knight of Christ. His sons were to be saintly scholars; the life of prayer was to vivify the life of study; prayer and study were to be so united that they became as one. Hence they who strengthen their own faith and labor for the honor of God and the salvation of souls by use of the light of science are following a principle essential to Dominican spirituality: to contemplate and give to others the fruit of contemplation.

It cannot be expected, however, that all who wish to study or to impart the tenets of the faith, will attain in their lives the fulness of contemplation as did St. Dominic. Yet, in so far as they inculcate in their lives a scientific approach to sacred doctrine there must be a proportionate life of spirituality whence the life of study proceeds. Otherwise the work is vain and dangerous. For knowledge when divorced from the life of prayer is unproductive of good and deadly with evil. Knowledge of itself, St. Paul tells us, puffs up with pride. The knowledge that results in pride is not only detrimental to the order of spirituality but also to the order of further knowledge, for it effaces the virtue of docility, which is a prime requisite for the acquisition of knowledge. Human knowledge must be raised from the natural to the supernatural. Love must flow from Truth and Truth must be inflamed with Love.

If the layman who is interested in the apostolate of Catholic Action and the activity of the Catholic study clubs follows this beacon of Dominic, there need be no worry that his intellectual life will become sterile or harmful. His knowledge will become absorbed in the higher spiritual life. The gifts of the Holy Ghost will become more manifest in his life. Supernatural

² Maritain, *Prayer and Intelligence* (London, 1928), p. 5.

knowledge will enable him to see in created things the divine symbolism which lies hidden in them. Supernatural understanding will impart a penetration into the revealed truths. Supernatural wisdom, towering high above the wisdom of the natural order, will impart to him a taste for the mysteries of salvation and the power of seeing all things in God.

And, in turn, from these infused gifts of the Holy Ghost, there will proceed the fulness of contemplation used in its strict sense. Although there may be an acquired contemplation that results from a person activity aided by grace, the infused contemplation of which we speak is a simple loving knowledge of God which results not from our personal effort aided by grace but rather from the illumination of the Holy Ghost. Although it proceeds formally from the gifts of wisdom, it also flows, in a lesser degree, from the gifts of understanding and knowledge. Through it the supernatural mysteries are penetrated and by its means everything is judged in conformity with the divine judgment. It is thus that men taste the sweetness of the Godhead; thus they realize in increasing intensity the Allness of the Divinity and the nothingness of man. It was this celestial acquisition of knowledge that characterized the lives of St. Dominic and his faithful disciples. Unhesitatingly they all acknowledged that they were illumined far more at the foot of the Cross than they were from cold and lifeless manuscripts. Our Lord, speaking to St. Catherine of Siena, asked the question: "At what table does St. Dominic feed his sons with the light of science?" And continuing, He supplied the answer: "At the table of the Cross."

Nor should this use of the word "contemplation" discourage people. In these days of bustling activity the modern mind, attuned to the apparent exigencies of a craze for speed, has developed a peculiar antipathy to prolonged serious reflection. Modern man is too apt to balk at the word "contemplation." With rather a vague idea of its meaning, he is inclined to categorize it exclusively as part of the cloister schedule. This is, indeed, a perversion of a fundamental truth of the spiritual life, for contemplation is nothing more than an ordinary process in the life of the normally religious man. As in the physical life there is a normal growth from childhood and adolescence to maturity, so in the life of the soul there should be a normal ascent from one to the other of the three traditional ways of the spiritual life: the way of beginners, of proficients, and of the perfect.

Essentially the ordinary interior life of grace is not different from the mystical life which we are inclined to regard as something extraordinary. In the normal way of development in the life of grace there must be no halting but a definite progress. Accordingly as charity grows in the soul, there must be a corresponding increase in the gifts of wisdom, understanding, and knowledge. Spiritual contemplation follows in the normal course. It is not as some suppose a special gift which belongs exclusively to the way of the perfect. Rather, infused contemplation is obtained, when, having successfully passed the way of beginners, the soul enters upon the way of the proficient.³

No matter how much our lives are filled with activity, we should never renounce the contemplative aspect of our spiritual life. Spiritual writers tell us that we often deprive ourselves of a more perfect spiritual life because we do not give to God the generosity that is required. It is precisely because we must lead active lives in the world that we have further reason for being more attached to the contemplation of divine things. "Those who are engaged in the active life should not renounce contemplation on the ground that they are not contemplatives. On the contrary, they have a further reason for being attached to contemplation, a more pressing need of prayer. If it should happen that the conditions of their life render access to the highest forms of contemplation more difficult, the substance of contemplation will not be denied them on that account; and they should ask of the divine mercy the grace of a sufficient intensity of interior life for their very activity, at least in its mode of production, to proceed from the superabundance of their contemplation."⁴ Thus it is that our very activity flows from the charity that is begotten in the same spiritual life; our actions, in their elevated state, assume a permanence of value that they cannot possibly have when there is a divorce between knowledge and religion. And when activity is caused by spiritual principles, no separation occurs to break the unity of the spiritual and active spheres. There is no decrease in the spiritual life, but rather an addition. The boon conferred on mankind in this manner is incalculable and surpasses all human values. For the soul that thus works for God "there glows a

³ cf. Garrigou-Lagrange, *Christian Perfection and Contemplation* (Milwaukee, 1939), p. 419.

⁴ Maritain, *op. cit.*, p. 18.

knowledge which radiates afar in a word of fire . . . this is knowledge which produces love just as the Word, in God, breathes the love of His Father,"⁵

It is the actions of such men as the holy Dominic and his saintly followers that live for ever. They were mystics and contemplatives but never day-dreamers. Their actions played no small part in controlling the destiny of the world, because they were souls steeped in the sweetness of contemplation. They shine in the firmament because they were truly learned and they are as stars for all eternity because they instructed many to justice.⁶ There are still many vacant places in the firmament of holiness where even moderns, if they will, may place the star of their lives.

⁵ Townsend, *Dominican Spirituality* (Milwaukee, 1934), p. 120.

⁶ Daniel, I, xii, 3.

✠ REV. JOSEPH REGINALD HIGGINS, O.P. ✠

St. Joseph's Province was saddened on Tuesday, Nov. 28, when Father Joseph Reginald Higgins died of a cerebral hemorrhage in New York Hospital, New York City, at the age of seventy-seven, approximately eight months after the fiftieth anniversary of his ordination to the holy priesthood. A Requiem Mass was offered at St. Vincent Ferrer's Church, New York City, on Thursday, Nov. 30, at 10 A. M. Father Eugene A. Wilson, O.P., had died on Nov. 27 and by an unusual coincidence the same obsequies were held for the two deceased brethren. Rev. William L. Whalen, O.P., was the celebrant, while Very Rev. Francis G. Horn, O.P., S.T.M., and Very Rev. John L. Finnerty, O.P., P.G., acted as deacon and subdeacon respectively. Very Rev. Walter G. Moran, O.P., delivered the funeral oration. Many Dominicans, numerous diocesan clergy, members of St. Vincent's parish as well as throngs of other friends crowded the spacious church in their desire to pay well-earned tribute to the two noble souls who together contributed ninety years of uninterrupted labor in the service of God.

Joseph Higgins was born in Toppercurry, County Sligo, Ireland, on Feb. 21, 1862, the sixth child of John and Mary Gillmore Higgins. Orphaned before the age of three, young Joseph was taken to Liverpool, England, where after a year he embarked for New York City. He lived within the confines of old St. Michael's Parish in the West 32nd Street area where he attended the parish school. After graduation from St. Francis Xavier's College he applied for admission to the Dominican Order. On March 7, 1882, he received the habit of St. Dominic at St. Rose Priory, Springfield, Ky., and assumed the religious name of Brother Reginald. He was professed at the same convent and then transferred to St. Joseph's Priory, Somerset, Ohio. On the completion of his theological studies, he was ordained to the priesthood by the Most Rev. John A. Watterson, Bishop of Columbus, on April 12, 1889.

Immediately after ordination Father Higgins began a long missionary career which carried him to every state in the Union as well as to Canada and Cuba. Blessed with remarkable oratorical gifts, a kindly disposition and a burning zeal for instruct-

ing souls, Father Higgins acquired early renown as a pulpit orator. Although in constant demand as a preacher, he found time to contribute articles on religious subjects in some of our leading Catholic journals. Due to infirmities and advanced age Father Higgins had been unable to perform his priestly duties in recent years, but his mind remained unimpaired. Ready of wit, sharp of eye, his bearded face wreathed in a contagious smile, the venerable soldier of Christ furnished knowledge and pleasure to his younger brothers in Saint Dominic while evidencing to them the tranquillity of soul which is the inheritance of those who labor long and well in the vineyard of the Lord.

To the relatives and friends of Father Higgins DOMINICANA extends sincere sympathy. May he rest in peace! C.B.

✠ REV. EUGENE ALOYSIUS WILSON, O.P. ✠

After a lingering illness Father Eugene Aloysius Wilson was called to his heavenly reward on November 27, 1939, at the New York Hospital. He was the only son of Joseph and Mary Jane Wilson, born March 11, 1869, in Philadelphia, Pa. Until he was twenty-one he was a member of the Episcopalian Church. But a natural leaning toward the Catholic Church coupled with the grace of God led him within the Catholic fold. He was received into the Catholic Church on November 9, 1890, by the Reverend J. L. O'Neil, O.P.

In answer to a higher call he entered the Dominican novitiate in the following year and commenced his preparation for the priesthood. After his first profession of vows at Springfield, Ky., on December 10, 1892, Brother Aloysius Wilson went to Somerset, Ohio, where he continued his philosophical and theological studies for six years. He was elevated to the holy priesthood by the Most Reverend John A. Watterson, D.D., in the Cathedral at Columbus, Ohio, on March 7, 1899.

Father Wilson began his priestly career as an assistant pastor at St. Thomas Church, Zanesville, Ohio, and after a short time was transferred to St. Vincent Ferrer's Church, New York, where he remained until 1915. In that year he was appointed pastor of Holy Innocents' Church, Pleasantville, N. Y. For

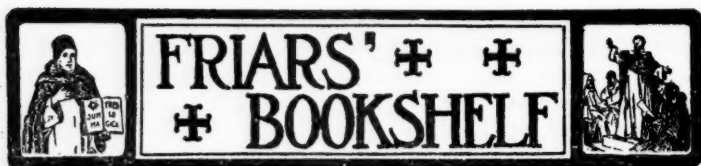
twelve years Father Wilson continued in this capacity and in 1927 he was again assigned to St. Vincent Ferrer's Church. His parish activities were again interrupted in 1931 when he was appointed chaplain of St. Joseph's Convent in New York City. After serving the Dominican Sisters at this convent for six years he was reassigned to St. Vincent Ferrer's Church and he remained here until his last illness. Father Wilson's health, which had never been too robust, began to fail rapidly after his last assignment, but he uncomplainingly carried on his duties until he was forced to bed.

Father Wilson's whole life was devoted to unstinted service for his neighbor. He was widely known as a friend and adviser to any who sought instruction in the faith. His understanding nature was in large measure responsible for many conversions. A quiet and kindly disposition concealed an enormous capacity for labor.

On Thursday, November 30, 1939, in St. Vincent Ferrer's Church, a Solemn Requiem Mass was offered for his soul and for the soul of the Reverend Joseph Reginald Higgins, O.P., who passed to his reward a few hours after Father Wilson. Burial followed in the Dominican plot at All Souls Cemetery, Pleasantville, N. Y.

To the relations and countless friends of Father Wilson, DOMINICANA, in the name of the Fathers and Brothers of St. Joseph's Province, extends sympathy. May he rest in peace!

U.F.



Our Land and Our Lady. By Daniel Sargent. 263 pp. Longmans, Green, New York. \$2.50.

Our Land and Our Lady—can there really be some sensible, significant reason for such a connection, apart from pious imaginations? It certainly would not be expected from the Protestant and naturalistic systems of thought which for the past two centuries have been prominent in American life. Even the mention of the Mother of Christ has been absent from their considerations. It is a purely Catholic concept, yet because more elemental tasks have demanded the efforts of Catholic historians, the importance of Mary as patroness of the United States is only now coming to be fully and vitally appreciated by the body of American Catholics. The present influence of Our Lady in our country is the development of her role in its discovery and colonization, which were accomplished completely in her name, not merely in a small section, but throughout the whole land by three different foreign nations. Missionary activity dedicated to Mary was among the prominent motives inspiring American colonization. The aim of Catholic colonists was to establish the religion and civilization of Mary's Son among the natives.

Spain in the time of Columbus was the typical Catholic Spain. Her religion prompted her to missionary activity with the discovery of vast pagan lands to the West. It is evident from solitary landmarks still remaining that the Spanish colonization of our South, Southwest, and Far West was dedicated to Our Lady, the "Conquistadora." The English Catholics who settled in Maryland dedicated their new home to Saint Mary and set up the first instance of religious liberty in the colonies. A third nation, France, had explored full half of our country to the north and along the Mississippi (which Father Marquette had named the River of the Immaculate Conception), and dedicated the conversion and civilization of the new country to the Mother of God.

The story of this patronage, its historical beginnings and development and its modern significance, is presented in excellent style by Mr. Sargent. The events of early American history lend themselves to an interesting, graphic narrative. The author, an accomplished

poet and historian, has manifested his exceptional ability in proving the debt of filial loyalty and veneration Americans owe to their Immaculate Patroness. Due care is taken to distinguish any bits of fact that are not certain, and mature judgment is shown in interpreting the facts recorded.

A point of interest occasioned by this book is the effort to ascertain when, where and by whom the first Mass was offered within the present United States. From the facts known at present, the first Mass took place in the small settlement of San Miguel in Virginia, near the spot where the English founded Jamestown almost a century later. The Holy Sacrifice was offered here in the summer of 1526 by two Dominican friars who accompanied Lucas Vasquez de Ayllon on his expedition in 1526 from Haiti to the Bay of the Mother of God, Chesapeake Bay. The friar who first celebrated Mass there was probably Father Antonio Montesinos.

This is a book which should arouse the interest of all Catholics and intelligent non-Catholics. It will instruct them on a significant aspect of American history which has been shunned by non-Catholic authors. It is recommended to American Catholics to complete and integrate their devotion for their heavenly Mother. It will align their patriotism under the patronage of Mary, who will keep them cognizant of the Christian ideals which inspired the beginnings of our nation.

J.F.C.

The Medieval Library. By James Westfall Thompson. 682 pp. Chicago University Press, Chicago. \$5.00.

The Medieval Library is the latest addition to the important collection of works dealing with library science that has been printed under the aegis of the University of Chicago. The work was edited by James Westfall Thompson, formerly Professor of Medieval History at the University of Chicago and at present the Sidney Ehrman Professor of European History at the University of California, who was assisted by several of his former students. The book is a detailed study of the library during the Middle Ages. It is divided into four sections; the first three sections are concerned with the history proper of the medieval libraries, while the fourth is a description of the making and care of manuscripts. The sections devoted to the history of the libraries are almost encyclopedic in character. The rise of the libraries, the conditions which fostered or hindered their progress, the manuscripts which they housed, the status of learning during this period of history, are described with a wealth of detail that leaves little to be desired.

The story of the Medieval Library, as portrayed by the authors, is one of human interest. Within a few generations after its birth the Church, especially at Alexandria and Jerusalem, began to collect manuscripts which would be of vital importance in the propagation of the new faith. Although great impetus was given the library movement by the activities and writings of such men as St. Augustine, St. Clement of Alexandria, and St. Jerome, it is to Cassiodorus of the sixth century that the major credit must be given for a defensive plan of library science. Cassiodorus not only influenced the later ages by his esteem for classical learning, but he also founded the first medieval scriptorium and introduced the practices of library management which endured until the invention of printing. His initiative in collecting and copying manuscripts, and his treatises on the technique of transcription and the methods of book-binding are noteworthy milestones in the history of library science. It was his efforts, augmented by the intellectual life of the Irish and English monks, which made the scriptorium an integral part of monastic life and which made possible the Carolingian renaissance. The thirteenth century, the golden age of the medieval period, following the tradition of Cassiodorus and Alcuin, who inspired the Carolingian renaissance, saw an increase in manuscripts and libraries in which to house them. Libraries now became monastic and cathedral. The interest of the scholars is centered about philosophical and theological works, rather than about the classical. This interest which resulted in the transcription of the works of Aristotle, Porphyry, and the Arabian philosophers, among others, survived until the decadent periods of the fourteenth and fifteenth century when interest in books and libraries considerably waned. With the invention of printing the medieval library gave way to the modern. Such in brief is the history of the medieval library.

Professor Thompson and his associates have rendered an important service to modern librarians and historians, for theirs is the first complete and continuous study that has appeared in English on this subject. They have brought to their work scholarship and appreciation, simplicity and beauty, qualities that make the book informative and thoroughly readable.

V.M.

To the End of the World. By Helen C. White. 675 pp. Macmillan, New York. \$2.50.

Into a world of vivid contrasts, eighteenth century France, enters Michel, a priest and an aristocrat, a scholar and an ascetic. Within that world he survived the change from monarchy to anarchy,

from aristocracy to democracy. He saw a complacent France succumb to a fate both violent and grim. But he saw too a reassuring rebirth of a sober and just France. More than anything else he saw himself change with his times. Though he vowed to enter the cloister at Cluny and live the life of an ascetic and scholar, he resigned himself to becoming first and foremost a priest ministering to the spiritual needs of others during the Revolution when there was an unquestioned need for spiritual ministration. Never did he lose faith in France, nor did he ever feel that France would lose the faith. Because he was a good and sincere priest, he became an equally good and sincere patriot. But to attain and maintain a respectable and respected position as a priest in the new and turbulent France Michel fought valiantly, and therein lies the story of *To the End of the World*.

The French Revolution has been seen through the eyes of many; hardly ever has it been viewed through the eyes of a priest who hated violence and vice but loved the sublimest concepts of liberty, fraternity and equality. This novel effects such a picture. It condemns the crimes which wrought the Revolution, it arraigns the aristocrats both clerical and lay whose indifference and selfishness brought on such crimes. It pays tribute to the priests and nuns who stayed at their posts when death was their destiny. It traces the disintegration of republican ideals to mob rule and ultimately to barbarism. It explains not only how this particular Revolution happened but how any revolution can occur when both justice and Christian charity are not observed. But it also pictures the essential sanity of humanity by showing how Michel and his scattered associates, dutifully and selflessly concerning themselves with man's need for God, rescued republican France from the malicious passions which its selfish and fanatical leaders had aroused.

Michel, however, is not the only great character in this book. There is the famed Sulpician, M. Emery, whose counsel and good judgement was ever effective in guiding Michel and other priests to carry on their ministry during the Reign of Terror. Another great, though far less admirable and much less saintly than was M. Emery, is Gourand, the rebel and eventually the renegade priest. As a peasant he loathed and detested all that the Monarchy stood for, as a rebel he became less the priest and too much the patriot. But he died, pathetically realizing that not he but Michel had chosen the better part by never compromising between the priesthood and patriotism.

The epic panorama of this novel does more than merely narrate the story of a particular era in France. It shows that neither revolu-

tion nor politics, neither man-made ethics nor any sort of freedom will ever better humanity unless such be of God, through God and with God. It asserts that Christian morality is not only an inevitable necessity but the only enduring and endurable way of life. B.L.

The Philosophy of Communism. By Charles J. McFadden, O.S.A. 345 pp. Benziger, New York. \$3.50.

The late Pope Pius XI, in his encyclical on atheistic Communism, asked why it was that the system of Communism, long since rejected scientifically and now proved erroneous by experience, could spread so rapidly throughout the world. "The explanation," the Pontiff remarked, "lies in the fact that too few have been able to grasp the nature of Communism." This observation of the Holy Father confirmed the growing conviction among social thinkers that Communism was something more than a Russian phenomenon associated with terrorism, ruthless totalitarianism and a certain amount of international Red labor agitation. Behind the revolutionary economic and political experiments of the Marxists there was something more than a radical opportunism that could be laughed off by Red-baiters; there was, weaving through all these adventures in social reconstruction, a definite philosophy of Communism.

A comprehensive analysis of this philosophy of Communism has long been awaited. Mr. F. J. Sheed prepared us for it with that fine work which appeared last year, *Communism and Man*. The broad philosophical picture can now be found in Father McFadden's book, *The Philosophy of Communism*, which according to Msgr. Fulton J. Sheen, himself an authority on the subject, "is without doubt the best treatment of the philosophy of Communism in any language."

The author aims to present an impartial exposition of the philosophy of Communism based on official and authoritative documents of its leaders, and then to offer a criticism of the system from the viewpoint of Scholastic philosophy. After a preliminary chapter which places Marxism in its historical background, Father McFadden initiates his investigation of the nature of Communist ideology by explaining its philosophy of nature. The dialectical materialism of Marxism rests upon three laws of Communist natural philosophy: the law of opposites, the law of negation and the law of transformation, materialistic applications of the Hegelian thesis, antithesis and synthesis to the world of physical reality. Next he examines Communism's philosophy of mind, the Marxian theory of knowledge. So close did Marx come to grasping the true nature of the knowledge-process that the author believes "Marx might have been a Thomist

and Communism might never have come into the world," had he not been so determined on being a materialist. Once grant the principles of the Marxist philosophy of nature and of knowledge, and the other aspects of the Communistic ideology, its philosophy of history, of the state, of religion, of morality, of revolution and of society, all of which are treated in separate chapters, follow with a relentless, though not unerring, logic. When one finishes the first half of this book, he realizes not only the dangers but the depths of a Marxism which is subtle but not superficial.

The second part of the volume is devoted to a chapter by chapter criticism of the aspects of Communistic philosophy treated in the first part. Here the author borrows heavily from St. Thomas Aquinas, wherever possible contrasting the *philosophia perennis* step by step with the salient tenets of Communism. The testimony of modern natural scientists, social and political philosophers, and anthropologists, as well as pronouncements from the Papal encyclicals, is adduced to crown a refutation excellently arranged. A comprehensive bibliography and an index complete the volume.

Father McFadden is indeed to be complimented on presenting this fine study. Those who want to know the philosophical "why" of Communism will be debtors to him. The work is not easy reading, but it is simple; not dull, but profound. It requires study, review and more than a modicum of philosophical persistency. When readers have absorbed its doctrine, they will have a deep understanding of a portentous social system, and if they be doers and not hearers of the word only, they will be provoked to action. A.R.

God in an Irish Kitchen. By Leo R. Ward, C.S.C. 231 pp. Sheed & Ward, New York. \$2.50.

Just now with war-torn Europe in general to the forefront we may, as a change for the better, seek refuge "far from the maddening crowd" in at least one little spot that spells peace born of simplicity and solid religion. The locale of this refreshing book is the West of Ireland. In Europe, but not of Europe, it is indeed far removed from the cares and trials of the continent, and removed, too, in a sense, from the modernity of the new Ireland.

The author presents a picturesque description of the people and their environment. Unlike some former writers who seemed to have in view a concentrated presentation of real or imaginary idiosyncrasies for popular amusement, Father Ward pursues his work with a truly open mind. He has no *a priori* notions to which his subject must conform, but, rather, he sees things as they are and not as he

imagines they should be. His simplicity of language reflects the lives of the people whom he portrays. He enters into their homes and lives intimately but not obtrusively. Throughout he allows the people to talk for themselves. The reader may enter into their fireside chats and into their simple but pleasurable amusements with a feeling of the joy of living.

The hospitality of these poor people is illimitable and in natural keeping with the tenor of their lives. The stranger is received with "a hundred thousand welcomes." They sit him down to partake of their frugal meals and he may remain as long as he pleases. And their motive is never utilitarian nor from the spirit of curiosity. They have not much to offer but their manner of offering is more than regal. However, to attribute their ever ready hospitality, as the author does, to their belief that they are the descendants of kings is not quite fundamental enough. The statement itself, that every Irishman believes himself to be of royal descent, is, of course, a recognized exaggeration. Their hospitality is rather something which is embedded in their nature and perfected by the grace of God. Very forcefully but simply the author reveals the all-pervading presence of God in the lives of these people of the West: "A mark of any Irish house is the door left kindly open to the stranger." But this is not its only virtue. For what simplicity and joy and charity, what warmth of devotion to men and what thought of God, and what purity live in the Irish kitchen! How far from their doors and their lives is sin, and not only sin but any remote thought of sin!"

Remarkable, too, is the insight of these unlettered people into world affairs. The statements of a few lowly farmers on the vital questions of money, government and war are rather revealing. But, again, it is in the domain of the spiritual that their profundity reaches the greater depth. The passing comments that spring from their deeply rooted faith make them unconsciously, as the author points out, profound theologians. However, while the author unstintingly portrays their virtues, he is not unmindful of their faults. They display a certain ineptness in acquiring a proper means of livelihood, and while this cannot be attributed so much to sloth as to indifference for the goods of this world, it manifests a touch of improvidence.

The last part of the book is devoted mainly to Our Lady of Knock and to the penitential customs of the people. Knock might be considered the Irish Lourdes. Croagh Patrick and Lough Derg are the hallowed places where the people come to perform rigorous works of prayer and penance. In this part the author excels in his descriptive treatment and in his insight into the spirit of these pious works.

Here it is, more than elsewhere, that the reader is necessarily impressed with the solid piety of the people. Their penances are reminiscent of the early Church and of the Saints. We of the softer modern manner of living, even in our religious aspirations, are liable to consider such works as rather extreme, especially in proportion to the comparative lightness of their moral faults. Yet these works fall as naturally into their lives as does their work in the fields or their talk of the weather.

In this work, however, the reader who is unacquainted with Ireland must be careful not to consider the sentiments of a particular group of people as representative of Ireland as a whole. If, for example, it is gathered that the feeling of a few farmers is not favorable to the present government, it must not be understood that the same feeling exists among the Irish population as a whole. Likewise must the same interpretation be borne in mind along other lines—social, educational, cultural. Nor must isolated incidents be interpreted as typical even within a particular section of the country. For example, the incident of the priest who allows horse-racing only on the condition that he obtains the financial proceeds; of the Dublin church, which was closed before the Sunday-evening devotions began in order—and there may have been another reason—to collect the pennies. It must also be pointed out that the comparison which the author makes between prayer said publicly by priest and people at Holy Hour and prayers said privately by the people in their homes, is liable to misinterpretation. Lest it be read to the contrary, it must be understood that prayers said publicly by priest and people for a common purpose in the presence of the Blessed Sacrament, especially if such prayers have official approbation, are better than prayers said privately. Apropos of this comment the author is rather vague in saying that he wonders whether the priests of Ireland do, perhaps, in part, miss their magnificent chances.

This book is offered heartily not only to the reader who reads for pleasure, but also to the reflective mind; and it is highly recommended above many of its predecessors on the same subject of Ireland, or part of Ireland.

K.O'R.

Primitive Revelation. By Wilhelm Schmidt, S.V.D. Translated by Rev. Jos. J. Baierl. 309 pp. Herder, St. Louis. \$2.75.

For the benefit of American seminarians and amateur apologists, the Rev. Dr. Baierl presents *Primitive Revelation*, his redaction of a monograph which the German savant, Wilhelm Schmidt, had published in 1923. Matter has been added to bring the work up to date,

and to align it with the translator's own series on *The Theory of Revelation*. The result is an intriguing perspective of the arguments of the profane sciences which corroborate the particulars of the Biblical sketch picturing the parents of humanity as God-made and really cultured.

The first of the book's four chapters briefly discusses the truths expressed in the three early chapters of *Genesis*, and specifies just what the concept of primitive revelation comprises. There follows a rapid, graphic, resumé of prehistory, anthropology, and ethnology to determine whether the earliest known men were at least capable of receiving the revelations described in the *Paradise* narrative. Then the third chapter presents particulars which afford positive testimonies to the historical actuality of primitive revelation relative to its communication by God, and its reception on the part of men. There are special proofs from the history of religion, also, proofs, from the religious, sociological, and economic conditions of the primitives. The principal subjects of Father Schmidt's research are the pygmoid and negroid types. He is an original and reliable proponent of the theory that these types come closest to preserving intact the design of ancient culture. The last chapter reviews the fate of revelation after the Fall; i. e., its preservation during that epoch of almost universal breakdown when civilization sunk to its lowest ebb. A bibliography and correlated index end the tract.

Knowledge of the time and place and data of peoples mentioned in the text could have been more profitably indicated in diagram form; e. g., a synoptic table with names in alphabetical order. As it is, the presentation is pleasantly informative and as non-technical as the Sunday supplement. The translator unfolds the matter as compact sections which resemble very much the journalistic divisions of a new story. Headings every few pages help the reader to follow the thought. Summaries refresh the memory continuously. A.O'D.

Ernest Psichari. By Wallace Fowlie. 160 pp. Longmans, Green, New York. \$1.80.

Lieutenant Ernest Psichari was killed in action at Rossignol, Belgium, on August 22, 1914. Scarcely eight years had elapsed since the physical intervention of a friend had been necessary to save the twenty-two year old Psichari from suicide, after intellectual cynicism and moral excesses had driven him to the breaking point. Yet when this youthful grandson of Ernest Renan did face death, it was with "his rosary of black beads around his wrist" as befitting a spiritual son of St. Dominic and an ardent tertiary whose expressed desire for

the Dominican vocation to the priesthood had been thwarted only by the outbreak of war. This spiritual transformation, reflecting "God's slow possession of a human soul," unfolds in the life of Psichari with all the pathos and drama of the *Hound of Heaven*.

One of four children born to Noemi Renan and M. Jean Psichari, Ernest had been baptized in the Greek Orthodox Church at the insistent request of his father's grandmother. But despite the fine moral and intellectual atmosphere that marked the pleasant family life of the Psicharis, no religious training was permitted to influence the formation of character in the children. M. Jean Psichari was definitely atheistic during the early years of Ernest's childhood and, like many of his university colleagues, he deemed it good practise to see that his children were not taught dogmas which he himself could not endorse. Yet if the spiritual progress of Ernest was unduly retarded, his purely intellectual development was well above the average and at the age of sixteen he had already collaborated with Jacques Maritain in the production of six sonnets, *Ciels*. There followed two years of intensive study during which Psichari, "incited by Peguy, Maritain, and Massis, made the dazzling discovery of Bergson," brilliantly attained his licentiate, and presented his first publication, a poem entitled *La promenade dans l'été*. The young *licencié-ès-lettres* seemed safely embarked on a successful literary career but in 1902 he suddenly entered upon a two-year period of moral suffering, indecision, and disorder. Complete collapse, culminating in his frustrated attempt at suicide led to a rest cure in the country. Quickly recovering his equilibrium and recognizing the imperative need for some form of discipline and restraint, Ernest came to the reasoned conviction that he could best serve his own and his nation's interests in the Army. Acting immediately on his decision, he first served eighteen months in France before leaving for Africa where his duties in Mauritania, the Soudan, and the Congo were to occupy the next six years.

The decision of Psichari to enter military service marked "the true beginnings of his literary and spiritual life." Under the controlled routine of army life and in the quiet solitude of African outposts, his mind and heart opened to new vistas. It was in Africa that he wrote *L'appel des armes*, *Le voyage du centurion*, *Les voix qui crient dans le désert*, and those letters which were published posthumously as *Lettres du centurion*. All these works reveal the tortuous progress of the author's own soul on its persistent pilgrimage in search of God. Psichari comes to recognize "that God has always been a force in his life. . . . He reproaches himself for having

wished to 'study' God before loving Him." (p. 105) He comes also to a deeper appreciation of the patient interest and loyalty of his friend, Jacques Maritain. The latter had written constantly to Psichari; begged him, "at least think about the faith"; sent him a medal of the Blessed Mother and obtained Psichari's promise not only to wear the medal but to say the *Ave*. Maritain's own conversion had at first struck Psichari as 'ridiculous' but he "had been increasingly moved as he witnessed the gravity and ardour of his friend's spiritual life."

When he returned to France in December, 1912, Psichari immediately sought out Maritain who personally aided his study of the catechism and the missal under the guidance of Humbert Clerissac, O.P. His first confession was made to Père Clerissac on February 4, 1913; he was confirmed on February 8, and after making his First Communion on the following day, he left for a pilgrimage to Chartres in company with the Dominican and Maritain. Within one year after his conversion, Psichari had set his heart on the priestly vocation and had assured Père Clerissac that he was merely waiting for the Lord to say, "Arise and come" when death intervened in the first month of the World War.

Since the death of Psichari in 1914, the literature in French concerning his life and work has increased with each passing year. Wallace Fowlie's volume is a shortened and revised version of a thesis submitted for his doctoral dissertation at Harvard a few years ago. The difficulty of recasting the thesis material in a more popular form has been accomplished without too great a strain on the sequence of thought, though the undue prominence given to the genesis of Psichari's literary works tends, at times, to obscure the central theme, his spiritual transformation. But Mr. Fowlie's original contribution will assuredly widen the sphere of influence radiating from the life of this modern 'centurion' and increase the circle of Psichari's admirers among English-speaking peoples. F.W.

Which Way, Democracy? By Wilfred Parsons, S.J. 295 pp. Macmillan, New York. \$2.00.

Many people in the world today regard the establishment and maintenance of a democratic form of government, as the solution for all the ills of civilization. They would have us believe that democracy is the one path to Utopia, where all men shall live in peace and prosperity. Obviously, this point of view is incorrect since it is op-

posed to the findings of history. Hence, Father Parson's book on democracy in relation to the modern world, is both timely and illuminating. He bases his arguments on traditional Catholic teaching, together with the encyclicals of Leo XIII and Pius XI.

At the outset, Father Parsons does not condemn democracy itself. He admits its many advantages particularly for the common man, but he condemns the abuses which exist in many democratic forms of government. These governments were, and still are, identified with the so called Liberalism of the eighteenth and nineteenth centuries. This system, built upon the liberty of Rousseau and the evolutionistic tenets of Darwin, became the bulwark of industrial Capitalism. As the author says, "the free play of forces in the industrial world, as in the biological, was considered to be the only justified means to a man's end, which was called Progress." The inevitable result of this theory was the impoverishment of the working man and the concentration of wealth in the hands of a few. As a defense against this injustice, the rule of the proletariat and the totalitarian state became the twin enemies of capitalistic democracy.

Admitting the dangers which exist in the dictatorial state, Father Parsons points out the fallacy of concluding from this that democracy is the only just and workable form of government. All governments must exist, it is true, for the common good, but to maintain that rule for the common good is democracy alone, is an unwarrantable assumption. As a matter of fact, the common good may be attained under a monarchy or even in a totalitarian state, provided it is not Communistic. Yet in practice today, it would seem that a democracy, based on the proper concept of liberty and the ancient tradition of human rights, offers the greatest guarantee of peace and security.

Happily, the author finds the means for the reformation of democracy in the encyclicals of Leo XIII and Pius XI. He stresses the necessity of state intervention, if necessary, in order to restore true justice to all men. Then the poor must be given special legislative assistance as a safeguard against future injustice. Finally, he urges the formation of "occupational groups," by which "all who are engaged in the same pursuits, employers and employees, are associated in a single body for the common good." These in turn would eventually be joined by other groups all working for social betterment. All these salutary reforms must, of course, flow from a firm belief in the existence of an immutable moral code established by God. This book is to be recommended for those who wish to establish the true principles of democracy in a troubled world.

G.J.R.

House of Hospitality. By Dorothy Day. 275 pp. Sheed & Ward, New York. \$2.50.

Only those who live with the poor can really appreciate how the poor live. Such is the life of Dorothy Day. She lives as one of the poor. She knows their problems and she proposes remedies which are based on true Christian charity, not the charity of the social worker, not the charity of the relief organization, nor the dole. The poor she considers her guests, fellow-workers united in the Fatherhood of God and the Brotherhood of man. Hence arises her idea of Houses of Hospitality—those hospices wherein the Charity of Christ dwells, where fellow human beings are made to feel they have a responsibility compatible with their personality.

Dorothy Day and her fellow workers in the Catholic Worker movement are playing an important role in the solution of modern sociological problems. And yet it is not the immediate relief of poverty with which she is concerned. There is for Dorothy Day no glamour, no romance of poverty. She deals with the cold, tragic fact and wants to know: must these things be so? We are made to see and feel the horrors of poverty, and again like a refrain comes the query: must these conditions exist? She pleads for a Christian solidarity, looking to one another for mutual aid, cooperative enterprise, farming communes, Houses of Hospitality particularly in each parish throughout the land where the unfortunate might be given shelter as one of Christ's guests. These are of course means to an end. The end is to enable the worker to fulfill his destiny in this life and the life to come. St. Thomas says that for the practice of virtue a certain amount of comfort is necessary. Abbé Lugan said, "You can't preach the Gospel to men with empty stomachs." The work of Dorothy Day attempts to effect this social reform. Her sociological views expressed in her paper the *Catholic Worker* bring to the man in the street as well as to the man of big business solutions to labor and economic problems which she sincerely believes will stand the test of a fair trial. Indeed, based on the charity of Christ, to some her principles may seem idealistic and impractical but that is always the way with the 'practical' mind to whom the teachings of our Blessed Lord are too idealistic and the encyclicals of the Popes not practical enough.

Houses of Hospitality is therefore a challenge. It should be read by all who have heard of the Catholic Worker movement but know little about it. Whether one will agree always with the views expressed is beside the point. "In the interest of clarification of thought" one owes it to Dorothy Day and her work to know pre-

cisely what it stands for, what are its aims and how they are to be accomplished. Dorothy Day's latest book will give a very instructive picture of her work. It is a book truly worth reading. B.F.

Life's Final Goal. By Rev. Henry C. Schuyler. Peter Reilly Co., Philadelphia. \$3.00.

In a world beset with cataclysms of every sort, it is not astounding that a chaotic condition should exist in the realm of speculation. Those thinkers who are not in possession of the gift of faith, must rely entirely and solely upon the light of natural reason. Too often they are misguided and led into error because of their own deficiencies or the bad influence of others. As a guide to those who find themselves in this predicament Father Schuyler has written *Life's Final Goal*.

Very wisely has this work been sub-titled, "Charting a Course by the Light of Reason," for it proceeds not from the truths of revelation but from natural principles. Its aim is to map out a journey which will lead man to his final end. It is the contention of the author that from an analysis of self and non-self one must inevitably conclude the existence of a Supreme and Absolute Being to Whom each one is accountable for his deeds. This scrutiny of self and non-self is carried on not in a cold scientific fashion but by a constant appeal to facts and experiences of everyday life.

Throughout this treatise practically every branch of philosophy plays its part. Psychology, however, is called upon to take the leading rôle. A thorough consideration is given to the various faculties. The ordination of the lower faculties to the higher and the relationship of intellect and will to infinite truth and goodness is accomplished in such wise as to be comprehensible to those who may not be proficient in the dialectics of the scholastic. In the final chapter the author mentions the fact that a supernatural revelation does exist and argues that it is not repugnant to reason.

Undoubtedly the aim of this work has been well achieved by Father Schuyler. He has included only those ideas which would prove useful and deliberately omitted problems which are disputatious and valueless. At times a few technical terms are used but the number of these is reduced to a minimum. Anyone who is earnestly in search of truth, insofar as this is attainable by natural principles, will find in these pages an accurate, detailed guide directing him on the way to his goal. When he has gone so far in the natural order we may hope that God will give him the grace to go the one step further.

J.J.

Catholic Sociology. By Sister Mary Consilia O'Brien, O.P. 364 pp. Kenedy, New York. \$0.75.

Community Structure. By Thomas E. Wiley. 355 pp. Herder, St. Louis. \$2.00.

In his introduction to *Catholic Sociology*, the Very Rev. Ignatius Smith, O.P., remarks: "This volume is epoch making because while it meets the real aims of the New Scholasticism in projecting sound philosophical principles to every level and problem of life it is at variance with superstitions of some philosophers in the Catholic world. It might not be too bold to say that it is a symbol of a philosophical progress that is laying many ghosts to rest." This is a great claim. And yet a reading of the books brings out the salient truth of this contention. The authoress modestly purports to present a series of instructions on the social-economic problems of our day in the light of Catholic philosophy and the Papal Encyclicals in a manner designed to interest the impressionable minds of early adolescents. The book is all this and more. It has something of the excellence of the penny catechism; it is simple enough for young minds and yet profound enough for those long since out of their teens.

Catholic Sociology is divided into four parts: first, Man's Moral Nature, which treats of man's nature, his goal, human acts and their criterion which is law; secondly, Man's Social Nature, dealing with society, authority, the family, the State, ownership; the third part, Man in Civil Society, expands on the Christian idea of States, discusses relations between Church and State, totalitarianism and communism; finally, the last section, entitled Man at Work, surveys the economic and social fabric of everyday life—capital, labor, vocational groups, living wage—to conclude with a plan "to restore all things in Christ" through Catholic Action.

The material in the chapters is presented, for the most part, entertainingly; the ethical bases of sociology being handsomely garnished with dialogue, stories and illustrations galore. The review at the end of each chapter, as well as the appendix containing a synopsis of the basic ethical, social and economic principles of Catholic philosophy, have a definite pedagogic value.

The publishers of *Catholic Sociology* are to be complimented for presenting this fine text at such a reasonable cost. It is to be hoped that educators, students and those who are in any way interested in a practical, simple exposé of Catholic social teaching will encourage this economic gesture. They may either buy, beg or borrow a copy; to steal one might be considered, at least in the realm of scholarship, more than petty larceny.

Thomas E. Wiley, head of the department of economics and sociology at the College of St. Teresa, Winona, Minnesota, makes a definite contribution to the literature of Catholic secondary schooling in his book, *Community Structure*. Since man is by nature a social being, it is necessary for high school students to familiarize themselves with the structure of the various communities that make up society. These various communities, their principles, activities and problems, are treated in chapters on the social nature of man, the family, the school, the neighborhood, recreation, transportation and communication, domestic relations, crime, poverty and dependency, social welfare, work, the Industrial Revolution, property, capitalism, the corporation, types of occupations, national income, production of wealth, and the living wage. The final chapter contains an analysis of the Papal Encyclical, *Quadragesimo Anno*, and concludes with a call for moral renovation in the light of Christian social teaching. "We must put the first things in first place and arrange all matters in their right order. To accomplish this, lay people must educate themselves to the proper manner of healing the wounds of our economic order. The youth of the land must be organized and instructed in the ways of justice and charity in order to bring these great virtues over into our occupational lives."

The author has presented his teaching plainly, tersely, and sometimes, almost too summarily for the average high school student. However the vast amount of practical economics and sociology that he compresses into his book compensates for this; a competent teacher, using the text as a foundation, can outline and elaborate when necessary, furnish illustrations which sometimes had to be sacrificed in the interests of space, and supply current statistics where they are required. Well selected pictures and the problems and references at the end of each chapter enhance the usefulness of the book considerably.

Both *Catholic Sociology* and *Community Structure* should find prominent place in high school reading lists. While both sometimes treat of the same subject matter, the different approach, style and documentation make them not so much supplementary as complementary; and once they have been put to use, they should win for their authors comment that is highly complimentary. A.R.

Saint Vincent Ferrer. By Henri Ghéon. Translated from the French by F. J. Sheed. 212 pp. Sheed & Ward, New York. \$2.00.

Saint Vincent Ferrer, the Thaumaturgist, had a career unrivalled, perhaps, in the history of the saints from apostolic times to his

own and certainly unsurpassed in modern times. Because of his extraordinary life he has unfortunately been stigmatized as a fantastic hero. Yet the impression Saint Vincent Ferrer made on his day and age is such as to attract the attention of men separated from the scenes of his remarkable activities by five hundred years. For the subject of his latest hagiography, Henri Ghéon has chosen the life of this humble Dominican friar.

Attempting to dispel the awe which has surrounded the life of this great son of Saint Dominic, the author places himself in Saint Vincent's own century. He visualizes the personality of this servant of God "in its two-fold reality—natural and supernatural," and uncovers the source and sustenance of Vincent's stupendous activity—Vincent's great love of God. In Vincent "were harmonized contrasts that rarely meet in one man, and this both in his exterior and in the depths of his soul; he was at once and in equal measure calm and fiery, passionate and logical, and his whole being was dominated by the love of God and altogether impregnated with prayer. That he had powerful enemies within himself to conquer—the flesh, pride, ambition, the knowledge of his own worth, impatience—goes without saying. He combatted them by fasting and prayer."

In a style peculiarly his own, Henri Ghéon presents unbiasedly the facts of Saint Vincent's life. The birth of this second son, the fourth of eight children born to William Ferrer and Constance Miguel, was heralded by miraculous signs. Blessed by the influence of these God-fearing parents, the foundation of Vincent's religious life was laid in his early years. A brilliant student, he completed his classical and philosophical course at the age of fourteen. At twenty-eight he was ordained priest at Barcelona in 1378 and spent twelve years in preparation for his apostolate. His fame spread so rapidly that popes, kings and princes sought to attach him to their courts in the capacity of adviser. Vincent refused their invitations, declined all the honors they wished to heap on him. He had more important work to do. The mystical body of Christ at this time was being torn asunder from within; there was one claimant to the Papacy in Rome, another in Avignon. Through his influence this festering wound was to be healed. The mitre and red hat Vincent refused because God had designed otherwise. He began at the age of fifty the missionary labors that led him the length and breadth of Spain and far into France. On these journeys he came into contact with every kind of physical affliction and spiritual misery. He cured them all, even raising the dead to life. Perhaps his greatest miracle of grace was wrought when he converted the Jews and Mohammedans by the

thousands. Wearied and worn by his indefatigable journeys Vincent died in Brittany on April 5, 1419, at the venerable age of sixty-nine.

When the reader has finished this book he must conclude that Saint Vincent Ferrer is not a saint for the fifteenth century alone but also a saint for today. Our age as Henri Ghéon wisely points out, resembles the age of Saint Vincent. "Everywhere is flabbiness, indifference, uncertainty and despair. Our bitter need is for the holy violence—the violence of faith and love—of a Vincent Ferrer in the market-place with his flagellants about him."

One of the many fine things about this biography is the frequent use which the author makes of the Saint's little masterpiece, the *Spiritual Life*. Nothing else could bring us into such close intimacy with the real spirit of Saint Vincent.

Mr. Sheed, by translating Henri Ghéon's work into English, has given us an excellent life of a saint who deserves to be more widely known and loved.

V.F.C.

Roots of Change. By Joseph H. Fichter, S.J. 319 pp. D. Appleton-Century Company, New York. \$2.50.

The complex problems of our time have not sprung up overnight, nor will they disappear with the coming of the new day. They are deeply rooted, the outcome of powerful forces in the religious, industrial and political life of mankind. Oftentimes the very complexity of these difficulties arises from the many attempts of man to solve them, each attempt leading us farther and farther from the light. To fully understand the problems presented by the perplexities of life we must study the personality and teaching of the men who have attempted their solution.

Fr. Joseph H. Fichter, S.J., in his *Roots of Change* has given us a number of biographical and interpretative essays on such men as: Vincent de Paul; Bernard Mandeville; Jean Jacques Rousseau; Thomas Paine; Robert Owen; Antoine Frederic Ozanam; Charles Kingsley; Wilhelm von Ketteler; Karl Marx; Henry Edward Manning; Leo XIII; Carl Schurz; Leo Tolstoy; Sidney and Beatrice Webb. He does not offer any special reason for selecting these men in particular, save that "right or wrong in their objectives, correct or incorrect in their methods of attacking problems, [they] were none the less potent forces in moulding some phase of modern life." The broadness of this selection has its advantages, for the author is spared the task of justifying his choice and is able to expend that energy in giving to his readers a clear, concise and complete evaluation of each subject. This is precisely what Fr. Fichter has succeeded in doing.

These essays are not intended primarily for students of sociology and economics; they are directed to anyone "who feels a divine dissatisfaction with things as they are, who is determined that his own life and striving must not go down the vortex of popular and hysterical movements, who believes that he can bend ever so slightly by his own efforts the onrush of a chaotic civilization." D.N.

You'd Better Come Quietly. By Leonard Feeney, S.J. 220 pp. Sheed & Ward, New York. \$2.00.

Those who read with delight and were quick to acclaim *Fish on Friday* will have further reason for rejoicing and for more fervent acclamation when they have read this present volume of Father Feeney's essays. It is not our intention to discuss in detail the relative literary merits of the two volumes. To do so adequately would be no easy task. However, considering the more complex nature and the wider scope of the timely topics of *You'd Better Come Quietly*, we think that Fr. Feeney is even more masterful and more magnetic in this work than he was in his earlier contribution to the Catholic literary world.

In this book are contained fourteen essays which are grouped into three categories: Sketches, each of which is replete with lessons and laughs; Outlines, comprising five sublime subjects; Notes, which are six masterpieces of discernment and analysis on topics we seldom see treated.

The Outlines comprise the distinctive essays of the volume. Therein will be found animated discussions of the angelic nature (a delightful dialogue!), of the Holy Eucharist (with a nine year old girl named Barbara) and, the most daring of all, of the Blessed Trinity. This, obviously, is no child's play for a popular essayist. Yet Father Feeney proves himself not only equal to this difficult task, but does it more accurately than some *ex professo* theologians. We do not mean to say that the essays are ever at the literary level of academic theses. Fr. Feeney is too much a poet ("whose way is that of insight, intuition and realization") to remain abstract, but also too much a philosopher to be confusing in his symbolism. At the same time Father Feeney does not hesitate to admit at the end of this treatise on the Trinity: "I have tried hard to explain the unexplainable. The defect is not in God; it is in the clumsy comprehension of my defective intelligence." Nevertheless, we feel that only a philosopher-poet of the author's eminent talent in each department could approach the task of these Outlines without suffering disaster.

Anyone who has the slightest suggestion of a sense of humor

cannot fail to appreciate and thoroughly enjoy the three Sketches, and especially the one called the Problem Mind. Here the author introduces two characters, Edgar and Eleanor, the latter described as "a large, pleasant-faced woman, who has endured this waspy little bozo (Edgar) for well on to thirty years. Her patience is as inexhaustible as her stupidity is innocuous and as his conceit is acid." One rocks with laughter as he glimpses this wedded couple writhing in argument on a ship in the Atlantic. As a whole the Sketches most closely resemble those in *Fish on Friday*, but with the noticeable difference that there are few of the lovable characters found in the previous volume. In the third group of essays called the Notes, the author reveals himself as a man both serious and humorous about the pains and problems of human life.

In every way *You'd Better Come Quietly* is a collection of essays about which it is hard not to be enthusiastic because Father Feeney writes with an enthusiasm which is truly contagious. "What is the value of truth to us if it is not made attractive, alluring, alive?" asks the author in one of these essays. In this volume, Father Feeney admirably succeeds in that very objective. Each essay has desirable human appeal, necessary warmth and good humour, yet wisdom and understanding. He reveals thoughts both simple and sublime, clothed and expressed in rhythmic words and phrases, filled with seeds productive of further reflection and contemplation. J.R.H.

Farmers of Tomorrow. By Rev. Urban Baer. 205 pp. Monroe Publishing Co., Sparta, Wisconsin. \$2.00.

Here is a book well worth reading, especially by those for whom it was principally intended; namely, the rural people and the laboring classes of America. The style is rugged and brisk, sometimes even brusque. The author never sacrifices clearness and simplicity for elegance of language. That he was capable of a far richer style, is evidenced by his last two chapters.

This book was written to show the extent to which the rural population as well as the natural resources of America have been exploited by finance-capitalism, to point out the problems that have resulted, and to offer a solution.

The history of finance-capitalism as depicted by the author and substantiated by documentary evidence would stagger the imagination and leave his readers incredulous were it not for the fact that the American public is now more or less cognizant of what had been going on. The author does not stop with merely showing the guilt of the leaders of finance-capitalism. He goes further and points out

that the very principle of finance-capitalism, greed for money regardless of the human suffering such greed may cause, had been to some extent absorbed and practiced by the rural people against whom it finally reacted so disastrously.

Father Baer, in spite of the blackness of the picture which agriculture presents today, sees a ray of hope; he trusts not in foreign "isms," which would only further shackle rural America, but in the organizing and uniting of farmers under Christian and genuine American leadership. Thus finance-capitalism will at length be compelled to give agriculture a fair share of the profits. This system of honest distribution can in great measure be brought about by credit unions, and by producer and consumer cooperatives whose guiding principles must be justice and charity. Likewise the author insists, and rightly so, that there must be a change in the curriculum of rural schools, which until recent years made little or no effort either to give instruction to children regarding agriculture, or to teach them to see in agriculture a vocation worthy of an intelligent American. The result at present is a deplorable deficiency of farm leaders.

There is so much good in this book that its minor deficiencies can well be overlooked. Some may criticize it for being more negative than positive. In other words, some may say that the author spent more time in describing the evils confronting agriculture than in giving ways and means of overcoming them. But, it must be remembered, the gravity of the situation required a very careful diagnosis so that an effectual remedy might be prescribed. The author, although thoroughly competent to judge because of his long experience and careful study of farm problems, does not set himself up as the last word. Yet his suggestions merit serious consideration, especially those contained in his last two chapters. A few slips in the printing of the book should be pointed out for correction in future editions. The text is minus pages 38 and 47; instead of these, pages 50 and 35 are repeated.

H.S.H.

The Glory of Martyred Spain. By Luis Carreras. Translated from the Spanish. 201 pp. Burns, Oates and Washbourne, London. 6s.

Many lines have been written on the Civil War in Spain. In this country disputes arose about the merits of the opposing forces. Newspaper columns were filled with stories of military maneuvers and political issues. The heroic deeds and the suffering of the people seemed of little or no importance. The war is now happily over, and details of the patience, fortitude and charity of the Spanish people are coming to light. It is this story that the author of *The Glory of*

Martyred Spain presents in striking detail. Father Luis Carreras gives a moving account of the faithful during their hour of trial and persecution, a story that has a message for all who seek justice and truth. His intention "is not so much to record the horrors of the persecution as to tell of the glory of the Spanish martyrs." It is truly a glorious story, narrating the last hours of many noble sons and daughters of the Church.

A description of the background of the religious persecution serves as an opening for Father Carreras' work. This knowledge is necessary for a complete understanding of subsequent events. It was no hidden fact, as the evidence shows, that the enemies of the Catholic Church aimed at the obliteration of all traces of religion. To all desirous of reading the triumphant story of these defenders of the faith and fellow members of the Mystical Body, this book is recommended. The deeds of these heroic Spanish Catholics are an inspiration towards a more fervent Christian life and often remind us of the fortitude of the early Christians. In the jaws of death, young and old bow to the Will of God and ask forgiveness for their murderers. In a special chapter the author relates the story of the persecution of the priests and religious. A price was set on their heads because they taught the truths of the Gospel. Truth and goodness were alien to the enemies of the Church and civilization.

The narrative deals not with one city or province but takes the reader to all parts of Spain. The complete picture shows an organized campaign of destruction of religious edifices that is almost unbelievable. Beautiful buildings are in ruins and rare works of art are lost forever. Yet today the Spanish people stand ready to build anew. The book is hard to set aside, once it is begun. At times the narrative is not closely connected because a composite picture of the whole of suffering Spain is being portrayed. To witness faith in action and to appreciate more fully the words of Christ: "Behold I am with you all days even to the consummation of the world," one has but to peruse the pages of this fine work. R.C.A.

Men, Women, and Places. By Sigrid Undset. Translated from the Norwegian by Arthur G. Chater. 248 pp. Alfred A. Knopf, New York. \$2.50.

It is as a novelist that Sigrid Undset is best known to us. Yet it must be granted that her essays also merit our attention. In them her powers of narration and description are enhanced by thoughtful comments and balanced opinions such as the reflective reader will enjoy. This, her second book of essays, was written between the year

1934 and the present. Covering a wide range of subjects, these essays reveal the versatility of Mrs. Undset's literary capabilities and the variety of her interests. Whether evaluating doctrines, theories, or opinions, analyzing personalities, or describing the beautiful scenery and historic landmarks of ancient islands Sigrid Undset is always master of her subject. Diverse though these essays are, her Catholic background and strong faith give them a unity which otherwise they would not have.

The first essay of the group, on Blasphemy, is directed against the Spiritualists in general and against the writings of Ludwig Dahl in particular. "The point where Spiritualism becomes blasphemous," declares the author, "is when it declares its readiness to 'rehabilitate Christianity' and revise the Scriptures, purifying them of all statements that do not fit into the new, comfortable, enlightened and happy religion." In the last two essays of the book Mrs. Undset takes the reader on a journey, first to the ancient Swedish island of Gotland, then to the English island of Glastonbury. Gotland, according to the tradition of the middle ages, was converted by Saint Olav. From nowhere in the North, thinks the author, has such a wealth of medieval art and handicraft been preserved as from Gotland. Numerous churches big enough for small cathedrals, remains of wrought-iron work, stained glass, fresco paintings and wood-carving, statues of the Blessed Virgin as Seat of Wisdom, group paintings of the Crucifixion—all bear witness to the deep faith of the Gotlanders before their little nation was almost completely destroyed by the Danes in 1361.

In the remaining essays of this book, Mrs. Undset grants full play to her powers of character analysis and character description. Examining carefully the outstanding literary efforts of D. H. Lawrence and the *Book of Margery Kempe* of Lynn she sets down her appreciation of their personalities. Very cleverly she analyses the characters in the books of Marie Bregendall, Leo Weismantel, and Henry Longan Stuart. Marie Bregendall she hails as an unrivalled child psychologist whose child figures are astonishingly real and alive, and a clever humorist, adept at the rustic art of story telling. Mrs. Undset's appraisal of Henry Longan Stuart's novel, *Weeping Cross*, should interest American readers. She laments the fact that the spiritual realism of this novel (first published in 1908) has not been appreciated except by a small group. Of the new edition, published in 1933, she declares that "voices are not lacking to predict that it will live as an outstanding work in American fiction."

The translation of all these essays runs along smoothly. The

format of the book deserves special mention because it is unusual. All the details of type, spacing, etc., are designed with the single aim of providing "a cool, quiet type-page, undisturbed by the 'fittings' (page number, etc.) without tricks or eccentricities—easily read." S.D.

DIGEST OF RECENT BOOKS

Dr. Collin's latest work is without doubt one of the most important contributions to the field of catechetical work that has appeared in America. **The Catechetical Instructions of St. Thomas Aquinas** is a translation of the Angelic Doctor's catechetical explanations with a commentary by the translator. Intended primarily for the catechist, the work will also serve another useful purpose, that of acquainting interested laymen with the vast knowledge of the great theologian in simplified and condensed form. What Spirago wrote of the original explanations of St. Thomas may well apply to the translation of Dr. Collins, "remarkable for their conciseness and simplicity of language; they are especially noteworthy because the main parts of the catechetical course are brought into connection with one another so that they appear as one harmonious whole." Dr. Collins has given us an extremely readable and profitable book and it is recommended not only for catechetical work but for general reading as well. (Joseph F. Wagner, N. Y. \$2.25).

The Drive for Decency in Print contains the report of the Bishops' Committee on the work accomplished by the National Organization for Decent Literature. Everything of importance that has been accomplished thus far in this campaign for good, clean literature, and all the information helpful for carrying it through in each diocese have been gathered together in this book. (Our Sunday Visitor, Huntington, Ind. \$0.50).

The Dark Wheel is a delightful find for those who appreciate the beauty of simplicity. S.M.C., the author of *Brother Petroc's Return*, has told the tale of *The Dark Wheel* with the same success that attended her earlier book. In a few pages she dispatches Greville White, a faithless modern, on his fascinating journey into the England of four centuries ago; and a similar economy of words marks the whole book. Greville is scarcely settled down for a rest in the country when he finds himself commandeered by a Tamsin Percival. Miraculously the earthly compass of time has been lifted for the London barrister. In the Lady's company the confused young man finds little satisfaction, but she leads him to the Callington Priory. This ideal community will appeal to Dominican readers in particular as it did to Greville. He is fortified by his living there in his search for truth. How his knowledge of the past is possible he learns later from a holy martyr, Cuthbert Mayne. "What you are seeing and living is our earthly life as it is present in the Mind of God, with whom there is no past or future; the relation of time is for you suspended." It is a broad, charming picture he sees of the sweet order of blessed lives and God's mercy, yet his submission is a struggle. This strange path to Faith gives us a Catholic tale of a very high order. (Kenedy, N. Y. \$2.00).

Those who have enjoyed the recent run of historical novels dealing with the Civil War and its backgrounds should not miss George N. Shuster's latest novel, **Look Away**. It is not merely another of those stories which answer to a passing fad and are promptly forgotten but rather it is a well rounded tale of turbulent times which will not suffer from re-read-

ing. The scenes are laid for the most part in Wisconsin, which at the outset of the war was a peaceful prairie land but which, as the violent days of the war progressed, became one of the centers of strife and bitter feeling. The actual story centers around two individuals, a young Kentuckian and his wife, a native of Wisconsin. Edith Treloar is the strongest personality in the book, but although she dominates a good portion of the story, she does not completely obscure many other typical frontier characters. The characters throughout the story are exceptionally well drawn and the historical mix with the fictional to present a very pleasant whole. The book gives a fairly accurate picture of those troublesome times besides presenting savory fare for those whose appetites are for fiction in historical dressing. (The Macmillan Co., N. Y. \$2.50).

Shortly before leaving with his regiment for France where he was killed in action near the Oureq, Joyce Kilmer compiled an anthology of catholic poems. In an introduction to this work written in August, 1917, at Camp Mills, he explained that he had tried to bring together the poems in English that he liked best that were written by Catholics since the middle of the nineteenth century. These were poems not only religious in theme but love-songs and war-songs because for him "a Catholic is not only catholic when he prays; he is a Catholic in all the thoughts and actions of his life." He culled selections from Newman, Patmore, Thompson and from the poets who followed them up to his own day. Some twenty years later, with no revision of the original editor's choice, poets and poetry unavailable for inclusion in the first edition were added. In making his choice the editor selected those poems which he thought Kilmer would have chosen. This entire collection, therefore, is deservedly entitled, *Joyce Kilmer's Anthology of Catholic Poets*. It is a volume attractively bound in black and gold within which is contained some of the most beautiful poems in the language. Let the reader seek and discover whether it is not, as Joyce Kilmer described it, "a book of reflections of the Beauty which mortal eyes can see only in reflection, a book of dreams of that Truth which one day we shall waking understand. A book of images it is, too, containing representations carved by those who worked by the aid of memory, the strange memory of men living in Faith." (Liveright, N. Y. \$1.98).

In *St. Thomas and the Greeks*, a lecture delivered early this year to the Aristotelian Society of Marquette University, Anton Pegis, Ph.D., assistant professor of philosophy in the Fordham University Graduate School, analyses the influence of Aristotle, Plato, Plotinus, and their Arabian disciples on the philosophy of the Angelic Doctor. He points out wherein lie the crucial differences between St. Thomas and these predecessors and shows that, in rejecting their errors, "the problem which commands the decisions of St. Thomas is the problem of creation." The Thomistic solution of the difficulties against God's freedom in creating is ably explained and defended. This well-documented little volume is the product of a vast erudition and deserves the attention of all who are interested in Thomistic philosophy and its development. (Marquette University Press, Milwaukee).

Love, Marriage and Chastity by E. Mersch, S.J., is a profound exposition of the sacredness of love, the dignity of marriage and the beauty of chastity. To increase respect for the marriage state in our modern world is an urgent necessity. It is also of the utmost importance that the men and women whom God has charged with the duty of training the future fathers and mothers of the human race should have for the married state a respect deep enough and strong enough to have the power of imparting itself to others. For the attainment of this ideal the author points out that religious chastity, marriage and the rigorous laws of purity must be brought back to the one first principle, love, or rather the love of God—

charity. Respect for the marriage state depends upon the recognition of the hallowed nature of love, a constant remembering that love is born of God and that it would be a betrayal of trust to allow the aureola to be torn from this thing of God's. Chastity, also, finds its complete explanation and adequate reason for existence in charity. "It is a protest in hard facts against the exaggerated pursuit of pleasure and against every sacrilegious distortion which would make of love mere personal satisfaction. It is destined to remind the world of the true greatness of marriage. . . ." This work, first published in the *Nouvelle Revue Theologique* of January, 1928, was addressed primarily to a group of trained theologians. Because the translation is designed to reach a wider audience the translator has inserted clarifying notes for the average reader. (Sheed & Ward, N. Y. \$1.25).

The Library Service Guild offers a timely exposition of the Theosophical fraud in the book, **Blavatsky, Besant & Co.**, by T. M. Francis. As Father Thurston, S.J., remarks in his preface, "Theosophy stands unequivocally condemned by her own (Madame Blavatsky's) utterances." This account of the beginnings of Theosophy drawn immediately from the correspondence of its founders, is a substantiated sketch of intrigue, immorality, and deliberate deceit harrowing enough to destroy any illusion as to the fraudulent character of this pseudo-religion. Although the make-up of the book is a bit confusing to the reader, the facts are given dispassionately and the conclusion to be drawn is most evident. Theosophy is fantastic and absurd, preying on the credulity of men without offering a shred of evidence as to its truth or value. (Library Service Guild, St. Paul. \$1.75).

Everyone engaged in teaching the catechism will welcome **Catechetical Games and Plays** by Joseph B. Collins, S.S. The book has twenty-eight basic plans for classroom games; also six classroom plays. These games and plays have already been used successfully in classes in religion. Their value as a true aid in teaching the catechism cannot be overlooked. It is especially in those last ten or fifteen minutes of the hour when interest flags and attention subsides that these natural outlets for play may make the religion class more beneficial and practical. (Catechetical Guild, St. Paul, Minn. \$0.50).

For those who desire to know briefly and in a general way the doctrine of the Catholic Church, Father Martin J. Scott, S.J., has prepared an excellent little manual, **Introduction to Catholicism**. Father Scott continues in this book the fine work he has been doing in the popular apologetical field. The book is divided into two parts, the first being more properly apologetical and the second, a Catechism of Christian Doctrine with helpful explanations. In the first part Father Scott shows the necessity of religion and proves that there is only one that is logically sound. In this section too, he speaks of the promises upon which the Church is founded and by virtue of which she will continue through all time. There is also an interesting chapter on the Bible in relation to the Catholic Church. The second, or catechetical part, is a presentation of the approved Catechism with brief but clear analyses and explanations of the principal points contained in it. This manual should prove a great help to all those who are sincerely seeking the truth and, as the author suggests, should also prove useful in convert-classes. There is a reading list appended for those who would like to investigate further any or all the points of doctrine so simply presented in this manual. (Kenedy, N. Y. \$0.25).

Grammatica Elemental de la Lengua Quechua by G. Benjamin Dávalos offers us a small but very clear and useful grammar of Quechua, the language of old Peru before the arrival of the Spanish conquerors. It should be kept in mind that this is the first methodical work that has been written concerning the Quechua language. To complete it was no easy task

for the author, inspired though he was by the thought of doing something for his homeland and his fellow-citizens. Within the space of a hundred pages this grammar contains all the necessary elements of Quechua. The author deserves our enthusiastic and sincere congratulations in his efforts to preserve and make known "the perfect, expressive and melodious Quechua language."

The main object of the *Revista de la Lengua Quechua* is to preserve Quechua and to restore it, if possible, as the official language of Peru. Besides sections on the philology of the Indo-American languages, on linguistics, folklore and South-American toponymy, there is a section containing short, biographical sketches of some rulers and officials of modern Peru. To philologists and to students of South-American history this Review should be of special interest. (Imp. "Ariel" Huancavelica 819, Lima).

THEOLOGY: Shepherd of Souls, by Reverend Constantine Noppel, S.J., is a study in pastoral theology, written in popular style. Father Noppel draws from experience in the field. The sub-title of his book *The Pastoral Office in the Mystical Body of Christ* is appropriate; for he first outlines the organization of the Church, considering its juridical and structural principles, and secondly, describes the individual shepherd at work with individual souls. No element of parochial life is overlooked. The shepherd of souls must be wise, prudent and loving if his flock is to have life and have it more abundantly. Father Noppel's book shows the true shepherd at work with his flock. The parish is a cell of the great mystical body of Christ. The shepherd's work is for the whole body but in and through his parish. This is the striking note of this present volume. (Herder, St. Louis. \$2.00).

A new edition of the *Missale Romanum* and the *Horae Diurnae Breviarii Romani* is now available. Both books are of pocket size. Worthy of special note is the print of the *Horae Diurnae*. Those whose daily prayer is the Divine Office will find the clear, heavy black type most convenient for reading. (Marietti, Turin).

Modern theological speculation, which is greatly concerned with an analysis of the prerogatives of the Blessed Virgin Mary, will welcome with appreciation the *Mariologia* of Benedict H. Merkelbach, O.P. Revolving his study about the concept of Mary as the Mother of the Redeemer, the author divides his work into three sections: the first is an examination of the rôle of Mary as the Mother of Christ; the second, of her personal privileges; and the third, of her relation to mankind as Mediatrix. Within this framework Father Merkelbach discusses the divine maternity, the predestination of Mary, her Immaculate Conception, her immunity from actual sin, her plenitude of grace, her virginity, her glorification, and finally, her position as Mediatrix. The present work combines a profound knowledge of the Fathers and St. Thomas with a critical appreciation of the efforts of modern scholars. The reader will find in its four hundred pages those qualities of clarity of thought, conciseness of expression, and solidity of doctrine that have made Father Merkelbach's *Summa Theologiae Moralis* and *Opuscula Pastoralia* so well known and admired. (Desclée De Brouwer, Paris. 45 fr.).

The thirteenth edition of *Theologia Moralis* in two volumes by Father Joseph Aertneys, C.S.S.R., and Father C. A. Damen, C.S.S.R., has now been published. To it has been added an adequate bibliography, a broader and more profound treatment of subjects previously discussed, and several new tracts of considerable importance. Among the latter should be mentioned those on the ultimate end of man, on the laws which govern the faithful of the Eastern Rites, on the nature of social justice, on the right use of superfluous goods, and on the conditions required for a just war. These and other valuable additions render more perfect a work already conspicuous for solidity of substance, clarity and succinctness of

style. Neatness of arrangement and variation of the type in proportion to the importance of the matter under consideration make this manual especially adapted to scholastic use. (Marietti, Turin. L. 80).

A fourth edition of **De Matrimonio** by Felix M. Cappello, S.J., has been issued. This third volume (in two books) of his *Tractatus Canonico-Moralis de Sacramentis* has long been noted for its complete treatment of all that pertains to the sacrament of Matrimony. Whatever Canon Law decrees and moral theology teaches on this sacrament the author has gathered together and explained here. In doing so he has been careful to avoid bringing in extraneous material. The order he follows is that of the Code. Moral and liturgical questions, however, are introduced in their proper places. The opinions of theologians and canonists, both ancient and modern, the admonitions, decrees and replies of the Holy See are mustered with a thoroughness that can come only from a fullness of knowledge and painstaking labor. In this new edition the author has intended, by additions, changes and fuller explanations, to make this work even more complete and accurate for contemporary usage. (Marietti, Turin. L. 25ea.).

LITURGY: Maurice Zundel has given us a deep appreciation of the ineffable Sacrifice of the Altar in **The Splendour of the Liturgy**. After having stressed the fact of creation, he divides the Mass into the liturgy of the synagogue and the liturgy of the Supper. Every word and action has a significance tempered by the relationship between Creator and creature. The method is not that of the text book dissecting a subject with cold indifference but a procedure born of deep understanding of the Holy Sacrifice and love for It. In the development of the Mass the author sees an opportunity to correlate the various parts and some of the basic truths of Catholicism. Thus, sin, peace, prayer, faith and dogma are among the subjects reflected in the glow produced by a fervent treatment of the Divine Hymn of Silence. The introduction of the historical element is so precisely balanced with the commentary on the Mass itself that completeness is attained without sacrificing the beauty of the whole. In addition to the central treatment of the Mass there are several fine chapters on subjects allied to the Holy Sacrifice. These can be spiritually connected under the titles of the Fruitfulness, Theology, Shrine, Guardians, Singer and Catholicity of the Mystery. This certainly is a book to be pondered over in meditation if our vision is to pierce to the center of the Mass. (Sheed & Ward, N. Y. \$3.00).

HISTORY: Bible History, by Dr. Sidney A. Raemers, is an excellent textbook for the upper grades of the elementary school and junior high. Teachers and parents will find this book a pleasure to use in the instruction of the young. Students on their part will find it not only easy to read but enjoyable as well. The first fifteen chapters of Bible History treat of the principal events and personages found in the Old Testament. The remaining twenty-five chapters narrate the history of the New Testament. Most of these latter are devoted to the life of Christ. Each chapter is followed by review questions with at least one question for every topic developed. Nearly a hundred pictures found in the History will enable the children to picture more vividly and understand more clearly the stories, persons, customs, and events as told in the Bible. *Bible History* cannot be too highly recommended for use in all the Catholic schools and homes. It should be read hand in hand with the catechism whose doctrines it supplements. (Herder, St. Louis. \$0.75).

Church History Through Biography, published by the National Center of the Confraternity of Christian Doctrine, offers Catholic students who attend secular high schools a complete survey of Ecclesiastical history. From Apostolic times to the present it presents the careers of eighteen individuals, both men and women, who have played outstanding parts in

the history of the Church. This method of study is not only interesting but efficient. Every Catholic student should use this book with great profit. (St. Anthony Guild, Paterson, N. J. \$0.50).

In order to satisfy the needs of the teacher requiring an "orderly, logical and full" lecture outline and at the same time provide for thoughtful digestion of the material by the student, Father Charles Reinhardt, S.J., has composed **An Outline of Roman History**. The problem of handling the various aspects of Roman history without confusion is solved by dividing the outlines into the three general divisions of constitutional, economic, social and cultural history. Chronology is a minor consideration with the emphasis placed on the mutual dependence of events among themselves and with the whole. Thus, constitutional history is treated in six periods: from the earliest times to 509 B. C.; from the foundation of the Republic to the unification of Italy by Rome (509-264 B. C.); wars of conquest outside Italy (264-133 B. C.); a century of revolution, 133-31 B. C.; the Roman Empire, 31 B.C. to A. D. 476; Christianity and the Roman Empire. Four maps enhance this particular part. The second section covers the economic history of Rome from the earliest times to the sixth century of our era. Finally, the outlines on the social and cultural history embrace classes of Roman society, Roman education, private antiquities, Roman religion, Roman days, funeral and burial, architecture and science, Latin literature. This book excels, not only as a guide to Roman history, but also as a companion to the Latin classics. (Herder, St. Louis. \$2.00).

BIOGRAPHY: Père Lacordaire, by M. V. Woodgate, is a most appropriate, opportune, and useful tribute to the memory of one of the greatest figures of the nineteenth century. It is appropriate because it comes at the end of the year which marks the centenary of the re-establishment of the Dominicans in France by Lacordaire; opportune, because copies of the *Inner Life of Père Lacordaire* (a translation from the French of Père Chocarne) are now scarce; useful, because it will make his life and ideals known to a new generation in English speaking countries. Miss Woodgate divides the book quite simply into three main parts: Lacordaire, the Priest, the Dominican, the Headmaster. All the facets of his varied life from his childhood down through his years as headmaster of a school for boys are excellently portrayed. Everyone will find much to interest him in this book; but young men, especially, will draw abundant inspiration from its pages. It is a brief, balanced and readable account of the life of the illustrious restorer. In an interesting, straightforward and popular style it presents an accurate, clear-cut portrait of Lacordaire. To the bibliography at the end of the book should be added the name of Père H. D. Noble, O.P., who has given us in French many valuable studies on Lacordaire. (Herder, St. Louis. \$1.25).

Literary analysts trace all drama to conflict, the greater the struggle the greater the drama. In **White Noon** Sigrid Van Sweringen relates the spiritual conflict of Elizabeth Seton, which is based on Elizabeth's own journals and letters. This biographical novel covers less than a year in her life, but that year was the fulcrum of her real and eternal greatness—the "White Noon" of her life. Told in a tender, intimate, and sometimes graphic fashion, the story follows Mrs. Seton to Italy and recounts her spiritual progress under the stress of sorrow and the strengthening influence of Catholicity, and concludes with her final triumph over all the forces that strove to encompass the greatness of soul which has made Mother Seton beloved and honored by all. This present volume is a welcome sequence to *As the Morning Rising* and leads us to hope that the author will write of the years that followed the conversion of Elizabeth Seton. (Benziger Bros., N. Y. \$2.50).

France, during the bloody days of the revolutions of 1830 and 1848

provides the setting for **White Wings and Barricades**, a biography translated from the French by a Daughter of Charity of Saint Vincent de Paul. Jeanne Rendu, child of an aristocratic family, entered the novitiate of the Daughters of Charity in Paris and took the name, Sister Rosalie. At the age of twenty-eight she was made superior of the house in Faubourg to which she had been sent from the novitiate. From that time forward her activity knew scarcely any limitations. The winsome, inquisitive little girl of the reign of terror has now become the self-sacrificing Daughter of Charity spending herself in the service of her suffering fellow-creatures. With the practical genius of Saint Vincent himself, Sister Rosalie established first a pharmacy and a clothing dispensary, forerunners of our modern Social Service Bureau and public health dispensary. But it was in the terrible period of the Revolutions that her heroic zeal and fortitude most strongly reveal themselves. Her white-winged cornette moved everywhere through the streets of her beloved Faubourg and everywhere she brought relief from bodily pain and spiritual comfort to the suffering soldiers. *White Wings and Barricades* is a story of heroic charity that poured itself forth in the most practical way in the spiritual and corporal works of mercy. Beautifully told and well translated, it offers a shining example of the saying that "a Daughter of Charity of Saint Vincent de Paul is a resting place upon which the whole weary world may lay its burdens." (Benziger, N. Y., \$1.00).

DEVOTIONAL: For "ordinary souls who sincerely desire to live in friendship with God," Father John Kearney, C.S.Sp., has written an excellent book of meditations. The author wishes to show the average Catholic that his everyday life can be a truly spiritual one. For many, spirituality consists in avoiding serious sin. However if true spirituality is to exist and weather the storm of modern indifference, ridicule, and downright antipathy to religion, it must be something positive, not merely negative. Hence a certain amount of good, sober meditation daily is almost indispensable to the Catholic of today. **Learn of Me** will prove invaluable to the average Catholic. It is very readable and easily understood. In a simple but powerful manner the author draws principles from the life of Christ and applies them in a very practical way to the problems and difficulties of the individual. The prime principle is submission of our wills to God's will with all that this submission implies. The author treats of this humble attitude of man to his Creator in an attractive and comforting presentation. Such a book of meditations, not being too abstruse in respect to doctrine, should have a wide appeal. (Benziger, N. Y., \$2.00).

Father Hugh Blunt, so well known for his many spiritual works, has now written a book on the Rosary entitled **Mary's Garden of Roses**. Characteristic of this book, as of all his others, is the simplicity with which Father Blunt expresses the most profound thoughts. It is a simplicity born of long experience as a shepherd of souls, and of intimate contact with the minds, hearts and needs of those for whom he writes. Every Catholic might use this book profitably to broaden and deepen his meditations on the mysteries of the Rosary by a fuller and clearer knowledge of the tremendous events about which they center. Father Blunt does not indulge in extravagant imagining but keeps close to the Old Testament and the Gospel narrative for the start and development of his thoughts. In describing the sufferings of Christ in His passion he quotes from the writings of certain mystics, pointing out, however, that none of these can compare with the description of Our Lord's passion as given in the fifty-third chapter of Isaiah. Particularly worthy of praise is Father Blunt's treatment of the glorious mysteries. (Kenedy, N. Y., \$2.00).

Meditations on the Love of God is a collection of thoughts selected and translated from a Spanish work of Fray Diego de Estella by Julia

Pember. The written meditations of this Franciscan mystic and theologian of the sixteenth century have long been the inspiration of devout souls. From them Saint Francis de Sales drew many thoughts for his own treatise on the love of God. In this present volume the translator has chosen those thoughts which treat of the love of God as manifested in creation and in the Blessed Eucharist. All will find this little book of meditations useful and profitable for their spiritual life. (Sheed & Ward, N. Y. \$1.25).

The selection of the Spiritual Book Associates for November was **The Church before Pilate** by Edward Leen, C.S.Sp. Putting the Church on the witness stand in answer to the major charges made against her, Father Leen defends the Church in the words of Christ before Pilate: "For this was I born, and for this came I into the world; that I should give testimony to the truth." Under four captions: The Church and the World, Church and State, The Cross is the Crux, and The Origin of Life's Enigmas, the author brings out the consistent truth of the Church's teaching in contrast to that of her opponents. Especially apropos are the sections: Church and State, reiterating that the rôle of government, irrespective of its form, is to promote the general welfare; and The Cross is the Crux, emphasizing the difficulties to be faced in the living of an integral Catholic life. (The Preservation Press, Silver Springs, Md., 78pp. \$1.00).

Sister Mary Agnes, S.N.D., has given the public a very instructive book and one well worth reading in **Practical Charity**. Taking certain verses from the epistle of St. Paul to the Romans she shows us just how to apply to our daily life the precept of charity especially to our neighbor. We are frequently pleased and complacent with ourselves but this little book will tend to arouse our conscience to a deeper realization of our duties to our neighbor and will show that what we possess is really not so practical after all. (Kenedy, N. Y. \$0.75).

A Dominican Sister, of the Congregation of St. Catherine of Siena, Racine, Wisconsin, after an extensive career as a religion vacation teacher among the Indian children of Montana, has compiled a child's prayer book entitled **Praise the Lord**. The author has made a beautiful selection of all necessary prayers, liturgical prayers of the Mass, devotions for Confession and Communion, a method for reciting the Rosary, various litanies and other forms of prayer. Included are instructions on administering the sacrament of Baptism, and how to prepare for the sacrament of Extreme Unction. This manual is primarily for those children who are devoid of a Catholic school training; nevertheless, its content and arrangement are such that every child regardless of his training should profit immensely from its use. (Bruce, Milwaukee).

It's Your Mass Too by Father Hugh Calkins, O.S.M., is a beautiful 96-page booklet explaining in non-technical, every day language the significance of the Holy Sacrifice. It tells in language unmistakably clear to the layman, why we go to Mass, the meaning of the most significant movements and prayers of the celebrant at low Mass, and how to use a missal intelligently. One of the booklet's excellent features is a series of twenty full-view, full-page photographs of a priest when actually saying low Mass. (The Novena Office, Chicago, Ill. \$0.15).

A Call for Victim Souls is a booklet reprinted from *Sponsa Regis*. It has been published in this form because of a number of requests. To all souls of good will it will be of immeasurable benefit. It treats of the vocation of suffering, of suffering with joy, love and gratitude, and of true devotion to the Blessed Virgin. (Benziger, N. Y.).

One of the best prayers for the departed is the Office of the Dead. It is the official prayer of the Church for the souls in purgatory. Its component parts have God Himself for their Author since they are nearly all

Psalms or other readings from the Sacred Scriptures. Those who do not possess a copy of this Office or who desire a complete, separate copy may now avail themselves of **Let Us Pray for Our Dead**, an English translation of the Office of the Dead by Father Hausmann, S.J. (America Press, N. Y. \$0.75).

JUVENILE: The admiration of children for great people and heroic deeds can have for its object no greater person nor more wonderful deeds than the life and labors of Christ. Marigold Hunt, in **A Life of Our Lord for Children** with illustrations by William G. Schnelle, seeks to tell diminutive readers "something about Our Lord's life and especially about how He founded the Kingdom to which we belong." In this nicely arranged volume of one hundred sixty-two pages, a harmonization of the Gospel accounts is unfolded in simple language, more abstruse passages being accompanied by explanations, and here and there are to be found how-we-can-be-good applications for the youngsters. Generally the authoress proceeds with a simple haste so characteristic of "good tidings," though bits of historical background are given when necessary. The Gospel texts have been adapted for the children by Miss Hunt, and sometimes one comes across versions that are, to say the least, unusual; for instance, the interpretation of *Noli me tangere* as "Do not cling to Me so—" (p. 153). This life of Jesus should help much to bring closer to Christ the children He loves so dearly, and one thinks that not only young readers and the younger read-to, but also older and indulgent reader-to will find it absorbing and profitable. (Sheed & Ward, N. Y. \$1.25).

Joan Windham, the author of *Six O'clock Saints* and *Saints by Request*, now writes about **Saints Who Spoke English**. Boys and girls will find this book as attractive as its companions have been. They will learn about the lives of Saints with whose names and deeds they are well acquainted and of others with whose lives and feats they are not. Audrey, Hilda, Cuthbert, Mildred, Edith, Robert, Richard, Simon, Katherine, are the names of only some of the saints whose lives are told here. Each life is narrated in the lively, interesting manner that children enjoy. The book also contains a number of illustrations by E. Benedict Davies. (Sheed & Ward, N. Y. \$1.75).

The New Carol, by Joan Windham, is a very clever little Christmas book for children. The work consists of five stories adapted from various Christmas carols. Miss Windham evidently wishes to arouse the child's interest in the Christmas carol, by presenting it in the form of a simple story. In this she has succeeded particularly well in *The Epiphany Play* and *St. Joseph's Donkey*. Each story has charm and simplicity together with a deep sense of devotion for the great feast of Christmas. The modern terminology and setting are calculated to make the majestic events associated with the birth of Christ understandable to the childish mind. Especially delightful are the colorful illustrations which preface each story. The book is highly recommended for children. (Sheed & Ward, N. Y. \$1.25).

PAMPHLETS: The following pamphlets have been received from Our Sunday Visitor Press: **God and His Church** by the Rev. Patrick F. Harvey, S.J.; **The Home Prayer Book** compiled by the Rev. Charles Taylor, O.M.I., a complete collection of indulgenced prayers so arranged as to foster intelligent and constant devotion; **Catholic Liturgy and Catholic Life** by the Rev. Albert Muntz, S.J. Five other pamphlets contain a series of radio addresses delivered this year over the Catholic Hour: **The Peace of Christ**, by the Very Rev. Martin J. O'Malley, C.M., discusses intellectual peace, moral peace and social peace; **What Catholics Do at Mass**, by the Rev. Dr. William H. Russell, aims to discover what the Mass expresses towards God and what it gives Him; **Towards the Reconstruction of A Christian Social Order**, by the Rev. John P. Monaghan, treats of the man God made, the world man made, and the organization of labor;

in **Marian Vignettes**, the Rev. J. R. Keane, O.S.M., writes of Mary yesterday, today and tomorrow; Brother Leo, F.S.C., describes **The Catholic Tradition in Literature** and points out its meaning for us day. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 ea.).

The America Press has published the complete official translation of the Encyclical *Summi Pontificatus* of His Holiness, Pope Pius XII, which treats of the *Unity of Human Society*; in **A Catholic Interracial Program**, John LaFarge, S.J., pleads for a solution of the American race problem based upon genuine and integral justice; **Judge Rutherford and the Witnesses of Jehovah**, by the late Father Herbert Thurston, S.J., is a careful examination of the origin and activities of this nefarious sect. It arrives at the conclusion that the Witnesses of Jehovah are the all-but avowed apostles of revolution and anarchy to come. (The America Press, N. Y. \$0.05 ea.).

From the Saint Anthony Guild Press comes **Peace for Troubled Souls**, by Boniface McConville, O.F.M., an insistence on the correct Catholic attitude of confidence in God and memory of forgiveness for past sins through the merits of Christ (\$0.05); also an **Outline Parliamentary Procedure for Catholic Youth** prepared by Mrs. Dottie C. Edwards. (St. Anthony Guild Press, Paterson, N. J. \$0.10).

The Catholic Truth Society has published **The Holy Rosary**, by Father Hilary Carpenter, O.P. This takes the place of the pamphlet on the Holy Rosary by Msgr. Ryan, which has now gone out of print. (Catholic Truth Society, London. 2d.).

The Catholic Laymen's League of Orange and Rockland Counties, in **Good Will for Catholic Schools**, tell how stories of Catholic education and some of its financial problems became a popular feature through a service given free by the secular daily press. (Orangeburg, N. Y.).

The Catholic Central Verein of America, the National Federation of German American Catholics, has issued its **Official Report of the Eighty-Fourth General Convention** held at San Francisco, Calif., July 29 to August 2, 1939. (Wanderer Printing Co., St. Paul, Minn.).

PLAYS: Six plays have been received: **The Enchanted Maze** by Paul Green which is the story of a modern student; **Wuthering Heights** by Randolph Carter; **Dear Octopus** by Dodie Smith; **Dame Nature** by Andre Birabeau; **A Woman's A Fool** by Dorothy Bennett and Link Hannah; **Bachelor Born** by Jan Hay. (Samuel French, N. Y. \$0.75 ea.).



CLOISTER + CHRONICLE



ST. JOSEPH'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Revs. E. U. Nagle and T. A. Andreoli on the death of their mothers; to the Rev. J. B. Mulgrew on the death of his brother; and to Bro. Jordan Aumann on the death of his grandmother.

Appointments

News of the appointment of the Rev. P. V. Flanagan as the superior of the Western Mission Band was received too late for inclusion in our last issue.

The Very Rev. E. G. Fitzgerald has been appointed acting dean of the School of Sacred Theology at the Catholic University of America.

Catholic Thought

The courses of lectures on Catholic philosophy and theology, so successful in previous years, have been resumed. Two courses, "The Architect of the Universe" given by the Rev. G. C. Reilly and "The Mind of Man" given by the Rev. R. E. Brennan, have been started by the Catholic Thought Association in New York. The Association will also present a course by the Rev. J. R. Slavin on "Modern Philosophy in the Light of Thomism" to begin in January.

The Catholic Thought Association has also begun two series of lectures in Washington: "The Foundations of Catholic Belief," on the fundamental principles of the Catholic faith, and "The Fullness of Life," a course following the Second Section of the Second Part of the *Summa* of St. Thomas. The lectures are being given by Fathers of the House of Studies.

Similar lectures are being given in other centers: by the Rev. V. C. Donovan at Philadelphia, by the Very Rev. R. P. O'Brien and the Rev. H. T. Sparks at Milwaukee, by the Rev. V. R. Hughes at Racine, and by the Rev. J. J. McDonald at Madison.

Congress and Tercentenary

A joint gathering was held at the Church of St. Vincent Ferrer in New York City to mark the First National Third Order Congress and the Tercentenary Celebration of the death of Blessed Martin de Porres. It was attended by a large number of the clergy, both secular and religious, and delegates and members of the Third Order from all parts of the United States. The Very Rev. T. S. McDermott, Provincial, greeted the assembly with a warm message of welcome at the formal opening of the Congress.

On the first day, October 13, His Excellency, the Most Rev. Felix Couturier, O.P., D.D., Bishop of Alexandria, Canada, presided. His Excellency, the Most Rev. Amleto G. Cicognani, D.D., Apostolic Delegate, a member of the Third Order of St. Dominic, was celebrant at the Solemn Mass on the following day. Tertiary day, October 15, was presided over by His Excellency, the Most Rev. Francis J. Spellman, D.D., Archbishop of New York.

Communications were received from His Holiness Pope Pius XII, the Most Rev. M. S. Gillet, Master General, and His Excellency, the Most

Rev. J. T. McNicholas, O.P., D.D., Archbishop of Cincinnati.

At the closing of the three-day Congress the Very Rev. Provincial gave the Papal Blessing.

Convention Very Rev. John A. McHugh, O.P., pastor of Holy Rosary Church, Hawthorne, N. Y., and Very Rev. C. J. Callan, O.P., both professors in the theological faculty, Maryknoll Seminary, Maryknoll, N. Y., attended the annual convention of the Catholic Biblical Association of America, held in conjunction with the Fifth Annual Convention of the Confraternity of Christian Doctrine, at Cincinnati, Ohio, November 4-7, 1939.

As President of the Biblical Association, Father McHugh presided at all its meetings, and Father Callan read one of the principal Biblical papers which had been prepared for and were discussed at the Convention. A larger group of priests and Biblical scholars attended the meeting at Cincinnati than in any former year. Unusual interest was displayed in all the papers and subjects discussed. On Sunday morning, November 5, Fathers McHugh and Callan attended a special meeting of the Editorial Board, of which they are both members, for the revision of the Catholic Bible in English. This meeting was presided over by His Excellency, the Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City. The Bishop and the Editors were happy to report that the work on the revision of the New Testament is now completed and ready for the press, and that the revision of the Old Testament is well under way and progressing favorably.

Old and New St. Dominic's Parish in Denver, Colo., will celebrate its fiftieth year in December. His Excellency, the Most Rev. Urban J. Vehr, D.D., will preside at the golden jubilee.

The new dormitory building at Providence College has been completed and was opened for the present semester.

Visitor The Very Rev. Reginald Garrigou-Lagrange, on his way to Rome from Canada, spent a few days at the Dominican House of Studies in Washington. The distinguished theologian addressed a large audience, including alumni of the Angelicum, at the Catholic University of America. He also gave a lecture for his Dominican brothers in the House of Studies.

Abroad On the Feast of Christ the King, His Holiness Pope Pius XII raised to the episcopate His Excellency, the Most Rev. Benedict F. Cialeo, O.P. The new bishop's diocese is Multan, India.

SISTERS' CHRONICLE

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

The Most Rev. Felix Couturier, O.P., Bishop of Alexandria, Canada, gave a conference to the Sisters recently on the devotion to the Five Wounds of Jesus Christ.

Sister M. Loretta Murphy died on October 25 in the forty-third year of her religious profession. May she rest in peace!

Immaculate Conception Convent, Great Bend, Kans.

The annual observance of Doctors' Day was held at St. Rose Hospital on the feast of St. Luke.

St. Rose Hospital, Great Bend, and St. Catherine's Hospital, Garden City, have been given an approved rating by the American College of Surgeons.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The Catholic Daughters of America, Court Laetare, held their annual day of recollection at Our Lady of the Elms on September 17. The Rev. Francis Johns presided at the services.

The Forty Hours devotion closed on the feast of Christ the King, at the motherhouse, Our Lady of the Elms.

St. Cecilia Academy, Nashville, Tenn.

Mother Annunciata and Sister Miriam attended the Fifth National Catechetical Congress of the Confraternity of Christian Doctrine, held in Cincinnati, Ohio, November 4 to 6. They were also present at the Golden Jubilee exercises at Catholic University on November 11, 12, and 13.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

A departure ceremony was held in San Francisco on September 6 for the eleven Sisters who were enroute to the Philippines and the Far East. His Excellency, the Most Rev. John J. Mitty, Archbishop of San Francisco, presided at the exercises held in the cathedral. The Rev. W. J. Cummings, M.M., preached the sermon. Sisters Rose Jude, Rose Catherine, and Ancilla Marie have been assigned to the Philippines; Sister M. Camilla to Japan; Sister M. Gerard to Manchukuo; and Sister M. Julia, Joan Marie, Antonia Marie, Margaret Marie, and Agnes Virginia to South China.

Rosary Hill Home, Hawthorne, N. Y.

On September 14, reception and profession ceremonies were held in the chapel. Six novices made their profession. Three Sisters pronounced final vows.

In March, His Excellency, the Most Rev. Gerald P. O'Hara, Bishop of Savannah, blessed the home, "Our Lady of Perpetual Help, Free Home for Incurable Cancer." A week later it was opened to receive patients.

The Dominican Sisters of the Sick Poor, New York, N. Y.

His Excellency, the Most Rev. John G. Murray, Archbishop of St. Paul, dedicated St. Mary's Convent at Minneapolis on September 5. The Archbishop celebrated the first Mass in the new convent.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

Tercentenary exercises in honor of Blessed Martin were held at the Blue Chapel on November 3. The Very Rev. T. S. McDermott, O.P., S.T.Lr., LL.D., Provincial of St. Joseph's Province, presided at the ceremonies. The Rev. E. L. Hughes, O.P., gave the sermon.

Siena Heights College, Adrian, Mich.

On October 23, the annual home-coming of the alumnae was held at Siena Heights. The Rev. V. R. Hughes, O.P., said the Memorial Mass and preached the sermon. The annual banquet was held in Benincasa Hall. About two hundred former students were present.

Mr. Cloud Smith, noted lecturer, interpreted his three-act play, *David Crockett*, during a recent assembly in Walsh Hall.

Congregation of the Holy Cross, Brooklyn, N. Y.

This year the Sisters are teaching in twenty Catechetical schools in the Brooklyn Diocese.

On November 21, six Sisters celebrated their golden jubilee of religious profession.

The community mourns the loss of Sisters Emmanuel and Margaret Mary. May they rest in peace!

Sacred Heart Convent, Houston, Texas

On the feast of the Immaculate Conception, Sisters M. Mercedes Sparkman, M. Denise Bordages, and M. Davidica Nelson made their simple profession.

Preparations are in progress for a new high school at Sacred Heart Academy in Galveston, and for a new building at St. Agnes Academy, Houston, Texas.

Congregation of St. Mary, New Orleans, La.

The new novitiate house located in Rosaryville, La., was solemnly dedicated on Sunday, October 29, by His Excellency, the Most Rev. Joseph Rummel, Archbishop of New Orleans. The Rev. Leo Shea, O.P., delivered the sermon.

Sisters of St. Dominic, Caldwell, N. J.

On September 19, Caldwell College was opened with an enrollment of forty-two students. A civic celebration was held to show appreciation of the founding of the college. At this affair, His Excellency, the Most Rev. W. A. Griffin, D.D., Auxiliary Bishop of Newark, presided. The speakers included the Very Rev. Msgr. W. A. Lawlor, the Hon. A. Harry Moore, Governor of New Jersey, the Hon. H. G. Hoffman, and the Hon. Joseph P. Dosch, Mayor of Caldwell.

Sister Mary Ann Connolly died on October 20. May she rest in peace!

Dominican Nuns of the Perpetual Rosary, Catonsville, Md.

Mother Mary of Jesus, O.P., Prioress, died after a long illness on November 18. May she rest in peace!

St. Mary of the Springs, Columbus, Ohio

The Erskine Lecture Series has entered the third year of its existence. On October 15, John T. Flynn spoke on the question, "What is Wrong with Us Now?" On November 12, Theodore Maynard lectured on the subject, "My Literary World." Future speakers who have been scheduled include His Excellency, the Most Rev. Francis C. Kelley, Bishop of Oklahoma and Tulsa, on January 14; Dr. James A. Magner on December 14; Henry C. Wolfe on February 26.

The Rev. C. W. Sadlier, O.P., has returned to his teaching duties after a long illness.

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